# CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY JUNE 13, 1835. NO. 724.---VOL. XIV.—NO. 44.


## RELIGIOUS MISCELLANY.

### INFIDELITY.

We copy from the Atlas of Tuesday 2d inst. a letter from Mr E. L. Finley of Baltimore which needs no explanation, but which entitles the author to the praise of all the friends of wholesome civil institutions, no less than the ardent friends of religion and morals. It is preceded in the Atlas by some spirited remarks of the Editor, for which he deserves the thanks of the public. Such a letter and such comments in our secular papers operate on the public mind with peculiar power, and encourage the hearts of those whose vocation it is to inculcate religious truth.

TO THE CORPORATE AUTHORITIES AND THE CITIZENS OF NEW-YORK.

An occurrence which took place during my late visit to your "city of cities," requires some public notice. On the evening of *Sunday* last whilst walking Broadway, in company with my friend, Gen. George W. Williamson, of this city, I expressed a curiosity to see "Tammany Hall," which I had heard spoken of as your great *arena* for public discussion. We accordingly proceeded thither, and on entering the Hall, discovered to our surprise, a large audience assembled, listening apparently with rapt attention to a speaker who was addressing them from a pulpit at one extremity of the Hall. The door keeper required of us *sixpence* each, as the price of admission, which we paid, and took our seats on one of the back benches. On looking round, I discovered, that of the audience which nearly filled the large Hall, about one half consisted of respectably dressed females, of all ages, from the young girl just blooming into womanhood, to the aged matron. Immediately on the left of the pulpit, on the front bench, were seated a number of venerable old men, some bald from age, and others with scanty locks, which had been whitened by the frost of many score of winters. In the rear of them, were a number of persons, with musical instruments in their hands; and nearly fronting the pulpit, was a gentleman in appearance, with a beautiful and most interesting *Boy*, apparently about *five* years of age in his arms, whose youthful glance appeared to be directed, with fascinating influence, to the speaker in the pulpit. The rest of the audience were well dressed persons—many of them youths from sixteen to eighteen years of age. After making this rapid survey, and directing our attention to the speaker, our prepossessions were at once excited in his favor. He was apparently about 25 or 30 years age, of handsome personal appearance, winning address, musical voice, and exhibiting great powers of elocution. *He was passing in review the different systems of Theology of the various sects and nations of the world, showing much historical research, and evincing much talent.* We were delighted, and congratulated each other on having gone to the Hall. A revulsion of feelings, however, soon took place, when on his making a practical application of what he had been reviewing, the result of all his facts and reasoning was INFIDELITY, in its most undisguised, naked and disgusting form. When he finished his address, which was evidently a prepared one, he resigned his place in the pulpit to an elderly man, of rude manners and most unprepossessing exterior, who read from a book several verses, which were sung by most of the audience—principally by the females—accompanied by the musical instruments. The same person then commenced and delivered an address, which occupied about thirty minutes, and which, for gross ribaldry, impiety, and the most revolting profanity, was never exceeded during the wildest excesses of the French Revolution. I will not enter into the disgusting *detail* of all he said, but merely state a few of his doctrines. He boldly ridiculed and denied the *Existence of a God*; declared with emphasis that the *Holy Bible was a Humbug*; and that all *Professors of Religion were wily hypocrites*, whose sole object was to fill their bellies with beef and pudding. I listened with horror and astonishment—horror that any civilized or human being should openly profess a belief in such doctrines—astonishment that the promulgation of them should be tolerated in *any* community. I looked round at the audience. The old men nodded assent even to the most ultra of his doctrines; the females, whose sensitive feelings, and lively imaginations, too often make them the victims of designing men, listened with avidity, and some of them even responded with a laugh to his grossest ribaldry: a youth of not more than 16, next to whom I sat, in response to some of the doctrines, exclaimed "that is true:" and the beautiful little boy, in the arms of his father, near the front of the pulpit, whose ductile mind and warm infantile feelings were prepared to receive any impression—for good or for bad—with open mouth, and eyes beaming with interest and intelligence, drank in the polluted stream from that old man's lips.

I am no fanatic—I am no bigot—I am not what is called a PROFESSOR of Religion. Though attached as a member to the Church of my forefathers, I am not, as yet, a *communicant*, though I trust the time is not far distant when I shall be able to realize the pleasure, and assume the responsibilities of one. The leading principles of christianity, however, were instilled into me from my earliest youth. Reason and reflection have confirmed their truth. —The whole universe—the stars in the firmament—the mountains and the valleys—the land and the ocean with their countless inhabitants—all nature, animate and inanimate—proclaim with one voice the existence of a Supreme Being. The idea is implanted in our very nature. It is incorporated with all our institutions, whether religious, political or social. It is the substratum upon which the constitution of our free government rests. The responsibilities which it imposes, and the duties which it inculcates, in all the relations of life, are the grand cement which keeps society together.

Entertaining these opinions, my feelings revolted at the doctrines which I heard so shamelessly proclaimed. As a citizen of a free country, whose best institutions would wither under the poisoning influence of the *Upas Tree of Infidelity*; as a member of a social community, all of whose connecting and controlling bonds would be broke through, were they not sustained by the obligations which are inculcated by the Bible; as a philanthropist, who could not see youth and old age trembling on the verge of a precipice, without raising a warning cry, and extending forth a helping hand to save them from *perdition*, I determined to enter my protest against the doctrines I had heard. I was a father. The age—the beauty—the intelligent look—of that *little boy*, spoke to my heart in a language it well understood. It reminded me of *my little boy—my only son*—of the same age—the same beauty—the same intelligence—whom that Divine Being, whose *existence* these men *denied*, thought proper, in his providence, to take to himself. Thank God! his infant mind was never polluted by the name of INFIDELITY; and the best consolation which I have for his loss, is in the certain hope that *he* is enjoying that *immortality* of happiness in another world, which these miscalled *Philanthropists* would deprive us of.

As soon as the last speaker closed his address, I advanced to the pulpit, and in the mildest and most courteous manner, requested of the two speakers permission to address a few words to the audience, in reply to them. I was refused. I observed to them that it was a public meeting, for admission into which we had paid at the door; that they had stated that the only true guide was REASON, and had, in both their addresses, challenged investigation into the correctness of their doctrines; that their doctrines were to my mind, so blasphemous, and so subversive of the principles of our government, that I was anxious for an opportunity to refute them; that if their doctrines could bear the test of reason, they ought not to refuse investigation.—The younger of the speakers then said, "appoint any day this week and we will hear you." I replied that I was a stranger, and that my engagements required me to leave the city, on my return to Baltimore, the next morning; that their speeches had been prepared with care, and that my reply would be extemporaneous; that I wished, whilst the minds of the audience were warm from the glowing impress of their addresses, to erase the impression, before it had become indurated by time. I was again refused. I appealed then to the old gentlemen on the front bench, on the left of the pulpit, who stated that they were Trustees of the Society. They also refused me with much vehemence of manner. I then turned round and appealed to the audience. I said to them "that I was a stranger in the city, and had been attracted by curiosity to see "Tammany Hall," a name associated with Democracy, and with liberty and freedom of speech; that I was from the South, whose citizens, from misapprehension of their character, by many in the East, were supposed to be somewhat latitudinarian in their religious opinions; but that the doctrines which I had heard that night, were so blasphemous in their character, and so demoralizing in their tendency—so subversive of the free institutions under which we lived—so inimical to social order, and so utterly at variance with all my preconceived opinions of religious obligations, and of moral duty, that I was constrained to enter my protest against them; that I had appealed to the speakers and to the Trustees for permission, which they had refused, and that I now appealed to *them*, and asked "will *you* hear me?" The appeal was responded to from the audience by the often repeated cry of "hear him."—Before I could avail myself of this permission, I was surrounded by the Trustees, who accused me of disturbing their meeting, and said I should not speak. Up to this time, no violence had been offered;—but whilst madly remonstrating with the speakers and Trustees about their refusal to comply with the wishes of the audience, a GALLANT man, one of the FIDDLERS, who was safely entrenched behind two rows of benches, struck a blow at me, which, however did not reach me. This was the signal for tumult. I was seized by the Trustees whose age and grey hairs protected them from a blow; and, notwithstanding the assistance of my friend, General Williamson, who participated in my feelings, and manfully sustained me through the whole affair, we were both precipitated over benches and chairs, with much violence, and soon found ourselves at the bottom of the stairs. One of the Trustees, whose head was bald from age, and who had been most prominent in the 'melee,' followed us to the street and called the watch, whom he required to take us into custody. The watch, after hearing his statement, refused. We then requested, as a favor, to be taken before the City Authorities, which he assented to. On our arrival at the Police Office, the Trustee preferred his complaint against us, and insisted on our detention. I gave a simple statement of facts, which was corroborated by the volunteer testimony of many gentlemen, who had followed us from the Hall, and whose honest indignation, which the presence of the presiding Alderman could scarcely restrain, furnished the best commentary on the whole proceeding. The complaint was promptly dismissed by the presiding judge, and we were politely informed that we at liberty to depart. To the gentlemen, before whom we were so unexpectedly arraigned, I tender the thanks of General Williamson and myself, for the politeness we experienced, and the civilities which they extended to us. After remaining at the office until the crowd had dispersed, we returned to the City Hotel, and in pursuance of our previous engagements, left your city at 10 A. M. in the steamboat for Baltimore.

This is a plain relation of facts. Do they not furnish subjects for most grave and serious reflection? Do they not with startling voice appeal to you in all the various relations of life? As the corporate authorities of the city of New York, you are the constituted guardians of the people's morals—the watchmen over their civil and political liberties. Will you tolerate in your enlightened community, the promulgation of doctrines destructive of both? If any man was to preach in your streets, the doctrine of *irresponsibility* to your civil institutions, he would be denounced for treason, and the strong arm of the law would be extended to him. Will you permit a *higher treason*, which preaches *man's* irresponsibility to his *God?* If any one was publicly to proclaim that female *chastity* was a folly, and virtue but an idle name, would not public indignation brand him as a wretch, and the civil authority consign him to the Penitentiary? And will you suffer the open and public avowal, with a view to make proselytes, of doctrines, which by breaking down all moral barriers, would make prostitutes of your wives and daughters, and felons of your sons? As parents, you are deeply interested; for he who denies all responsibility to his God or to his country, will hardly recognise the responsibility of a child to his parent.

And who are these men? They call themselves "Moral Philanthropists." Is it in the desecration of every thing, which the united and matured wisdom of all who have preceded us, have taught us to be Holy? Is it in attempting to subvert our free institutions—to break asunder every moral tie which binds us together, and to reduce us to primitive nature? And what do they offer you in exchange? For *immortality* they proffer to you *annihilation!* For the meek and lowly Redeemer, they would substitute the "*Goddess of Reason*," who, in the sanguinary and beastly orgies of Robespierre, Murat and their Sans Culottes compatriots, was appropriately personated by a *Naked Prostitute!*

Citizens of New York! Descendants of the Knickerbockers, the virtuous old Dutchmen of your State! are you willing to make the exchange?

Will the old men on the verge of the grave, surrender the hope of immortality, which has solaced them through life, and now cheers them on their passage to eternity?

Will the youth of your city abandon the religion of their forefathers, and repudiate a belief, which restrains them from vice, and stimulates them to virtue?

Will the matrons of your city become proselytes to doctrines which will teach them, whilst straining their infants to their bosoms, that the objects of their maternal care, around whom all woman's fondest affections and devotions concentre, are mere clods of the valley, which, like the brute beasts, will return to their original nothingness, and be lost in the darkness of annihilation?—Ask these questions of yourselves, when you retire to your chamber,—in the silence of night—and with the world shut out; and let your hearts and your conscience answer them.

It will perhaps be said, that the doctrines of these men are so revolting, and their numbers so few, that no danger is to be apprehended, and that contemptuous silence is the best answer. Delude not yourselves with the fallacy. "Lay not this flattering unction to your souls." Their poison is an insidious one, which while you slumber in fancied security, will penetrate to the heart's blood of all your institutions, and all the balm of Gilead will be unable to effect a cure. Arouse, lest you fall into that moral "sleep that knows no waking." Let public opinion awaken in all its energy, and tell these moral incendiaries, that they shall not be permitted to throw their firebrands into your community, and reduce to one moral ruin, your altars, your temples, and your domestic hearths. Infidelity is a weed which is not congenial to our soil. It is an exotic. Do not transplant it in your moral garden; it will extirpate every wholesome and beautious plant, until it grows into a tree, which overshadowing your noble city, will wither and destroy every thing within its influence. Establish a moral quarantine around your city, illimitable in point of time, and which no ingenuity can evade. Do this, and you will deserve the thanks of your fellow citizens.

If I shall have been, in the slightest degree, instrumental in producing this result, I shall esteem it the best act of my life, for the proudest epitaph which could be inscribed on my tomb, would be

"Here lies one who was instrumental in arresting the progress of infidelity."

I have the honor to be your fellow citizen,

E. L. FINLEY.

*Baltimore, 27th May, 1835.*

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*Baltimore, 27th May, 1835.*

Col. E. FINLEY,

My dear Sir,—Your communication for the Baltimore Patriot, "addressed to the Citizens and Corporate Authorities of New York," has been handed to me for perusal. It would be superfluous to add any thing to the narrative of the occurrence in which we figured so largely, and, I trust, not imprudently.—My entire concurrence in the statement made by you is cheerfully tendered. Your conduct on that unpleasant occasion was truly courteous and respectful, till the blow was aimed at you by the cowardly wretch described by you. It was only then, that your feelings were exasperated, and in endeavoring to protect yourself a riot ensued, when the most unrelenting hostility was displayed towards us, by the trustees of that society.

It affords me great pleasure to have an opportunity of publicly expressing my warmest thanks to the city officers of the night for their polite treatment to us—and to commend them for their sentiments in relation to the doctrines which we had heard promulgated from the New York Hall of Liberty. If you deem it advisable for me to co-operate with you in any matter connected with the affair my services are at your command.

Truly, your friend,

GEO. W. WILLIAMSON.

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### THE INFIDEL MOTHER.

BY CHATEAUBRIAND.

How is it possible to conceive that a woman can be an atheist? What shall prop up this reed, if religion does not sustain her? The feeblest being in nature ever on the eve of death, or loss of her charms; who shall support her if her hopes be not extended beyond an ephemeral existence? For the sake of her beauty alone, woman should be pious.

Gentleness, submission, suavity, tenderness, constitute part of the charms which the Creator bestowed on our first mother, and to charms of this kind, infidelity is a mortal foe.

Shall woman, who takes delight in concealment, who never discloses more than half of her graces and of her thoughts; whom heaven formed for virtue, and the most mysterious of sentiments, modesty and love—shall woman, renouncing the engaging instinct of her sex, presume with rash and feeble hands, to attempt to withdraw the thick veil which conceals the Divinity? Whom doth she think to please by an effort, alike absurd and sacrilegious? Does she hope, by adding her petty and her frivolous metaphysics to the imprecations of a Spinosa, and the sophistry of a Boyle, to give us a higher opinion of her genius? Without doubt she has no thoughts of marriage, for what sensible man would unite himself for life to an impious partner?

The infidel wife has seldom any idea of her duties; she spends her days either in reasoning on virtue without practising its precepts, or in the enjoyment of the tumultuous pleasures of the world.

But the day of vengeance approaches! Time arrives, leading age by the hand. The spectre, with icy hair and silver hands, plants himself on the threshold of the female Atheist; she perceives him and shrieks aloud. Who shall hear her voice? Her husband? She has none. Long, very long, has he withdrawn from the theatre of dishonor. Her children? Ruined by an impious education, and by maternal example, they concern themselves not about their mother. If she surveys the past, she beholds a pathless waste; her virtues have left no traces behind them. For the first time, she begins to be sensible how much more consolatory it would have been to have a religion. Unavailing regret! When the Atheist, at the term of his career discovers the illusions of a false philosophy; when annihilation, like an appalling meteor, begins to appear above the horizon of death, he would fain return to God, but it is too late. The mind, burdened by incredulity, rejects all conviction.

How different is the lot of the religious woman?

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[From the Vermont Chronicle.]

### PASTORAL CONVERSATIONS.

The subject of there being a religion common to all religious people, and that the glorious beauty lay only in that which was common to all, occupied my mind for a long time. I thought much of it. I studied my Bible in reference to it; particularly the 14th chapter of Romans, and the first four chapters of 1 Corinthians. I prayed over it. I loved to speak of it to my aged friend, and to others.

He said to me one day. "Cannot we state religion in such a way, that every child of God will acknowledge it as stated?" "No; it is not possible, if you confine the statement to one form of words, as *an exact expression of the truth*. Minds are various, and education makes them more various, and therefore different shades of thought are attached to the same phrases, so that the same persons would not always use the same phrase, when they intended to express the same thing." "You suppose the union of Christians, then, to be a union of intention to express the same thing, do you?" "That is not far from the truth; but it was not what I said. I said that different persons would not always use the same phrase, when they intended to express the same thing; and therefore a union of various minds cannot be effected, so that they all shall understand and feel it to be a real union, by stating religion in any one set of words, as the exact expression of the truth." "But then they do agree in reality, if they are Christians; and can't it be made to appear that they do agree?" "Yes, that is possible; but not by selecting a particular form of words, and asking every one to adopt your statement. The union of Christians *is not a union of words*, nor the union of any outward things; even as religion itself is not words, nor outward things. The union is more *real*, than that of words, or of forms. It is not *grounded* in words, nor *grounded* in outward acts, be they of one kind or another; be they forms or ceremonies or the destitution of forms and ceremonies." "You would say then, that professed Christians of the *same denomination*, oftentimes had no union." "To be sure I would. And more than that, their being of one denomination is not evidence that they have the union that really belongs to all true Christians. It is however a presumption in their favor, to those of that denomination who are Christians. Their union is *grounded* in their possessing *one and the same spirit*; the spirit of Christ. And there can be no Christian union, which is not grounded in that." "How then is it possible there should be a union among all denominations?" "How is it possible? It is the easiest thing in the world; viz. by each one's showing that he is, not of Paul, or of Apollos, or of Cephas, but of Christ. That he thinks not as a Congregationalist, but as Christ would think;—that he thinks not as a Baptist, but as Christ would think:—that he thinks not as an Episcopalian, but as Christ would thinks;—that he thinks not as a Methodist, but as Christ would think. He is not to ask himself, what do the interests of my denomination require me to do, but what does Christ require; what does the interest of his kingdom demand. He is 'Jesus Christ's man,' and not somebody's else man; and let him strike hands with every other one, who is also 'Jesus Christ's man.'" "But then he thinks Christ's kingdom is advanced just as his denomination is advanced." "Doubtless; many people think, if you would only take their method of doing things, great benefits would result; but it only shows that they think they know better how to manage for Christ, than He does for his church, though He is both the Root and the Head of it." "Yes."

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ZEAL—In every society there are good men, whose only fault is, that they have more zeal than knowledge; and there are others also, who have more knowledge than zeal. The religion of one is like an ice-berg; that of the other like a blaze of straw; the one is near a-kin to cold Philosophy; the other to Enthusiasm. —*Christian Messenger.*

## ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

### CHRISTIAN PRINCIPLES FOR THE PEOPLE.

NO. XIII.

SERIOUS ADDRESS TO PARENTS.

One of the profoundest thinkers of the present age has termed the Bible *the Statesman's Manual*. This term would be a severe irony, I fear, were it applied to the principles that actuate the mass of statesmen; but employed in the sense of what ought to be, as Coleridge employed it, no volume on earth could form a thousandth part so good a manual for every class of the community. I say therefore to fathers and mothers, guardians and instructers: would you know your duty? would you know what is your prime wisdom? Go to the Bible, and that *Manual of Parents* will inform you: 'withhold not correction from your tender charge; for if you chastise him with the rod, he will not die: yea, if you chastise him with the rod, you will preserve his soul from hell.'

Two alternatives of momentous import are here presented in the closest union: withholding correction—and death; applying the rod—and preserving the soul from ruin.

Would you, then, understand the grand secret of christian discipline? You must cherish in your children the dawning impulses of good, and you must discourage in them the earliest symptoms of evil. you are to acknowledge every kindly feeling, and to regard the effects of impropriety in their least criminal form. You are to nourish with the tenderest solicitude every lovely and holy affection in your offspring, and to crush the brood of sin in their very shell. I repeat my entreaty. Crush the earliest symptoms of evil, those young adders of transgression I may call them, before they are warmed into life; before they venture forth, bask in the sunshine, and increase in vigor and venom; before their fangs are fixed in your flesh, and their serpent folds are coiled around your hearts.

Your first principle of discipline, then, is the old maxim, *obsta principiis, resist the commencement of evil.* A human being at first, that is, at the earliest period of reason, is neither good nor bad, holy nor unholy; but being in a state of probation, he possesses the power of attaining to either of those characters. Take the example of the most depraved man among you. You behold him an habitual sinner,—intemperate and profane, a thief and a liar,—the votary and the victim of sinful indulgence. Did he come into existence such as you now behold him? Did he commence his being a depraved character? Oh no: at his first sin he trembled, he wept, he experienced the severest compunction. But from this state of tender feeling he advanced further and further. Familiarity with vice has now rendered him insensible to its existence. His conscience has now become callous; or as the apostle represents its fearful state, seared as with a hot iron. He has consigned himself to death, and death claims him as its own. The way of the transgressor is hard. Guilt meets him at his first step; apprehension suffering, and alarm accompany his career; insensibility and destruction receive him at its close. No kind correction, no rod of chastisement, in his years of pupilage, saved him from the evil to come; or, to employ the language of Solomon, delivered his soul from hell, the ruin of moral death.

Take another illustration of the leading sentiment of this address. Is your child a schoolboy? Does he, while on his way to school, or returning to your parental smile, climb into your neighbor's garden without permission? Does he take a handful of cherries, a few bunches of strawberries or currants,—knowing the impropriety of the act? He has begun his career of guilt. If you let him go uncorrected, he will steal from his companions a book, a penknife, an attractive toy, a small piece of silver, with less reluctance and remorse. Years advance, and with them advances the same unprincipled bias,—the same selfish propensity. Next after petty thieving, come dishonesty in dealing, fraud in articles brought to market, horse-stealing, breaking-open and pillaging vessels at the wharves, shop-lifting, house-breaking, robbing the mail, counterfeiting bank-bills, forging notes, robbery on the highway, piracy on the seas and murder, a constant attendant; and the criminal, that uncorrected child of yours, remember, unfit for earth, unprepared by heaven, and mature for hell, at last perishes for the outraged laws of the land.

Fathers and mothers! all who feel the value of early instruction and early discipline! allow me to allude, in this connexion, to an *instance* of that fearful progression in crime, which I am endeavoring to unfold. Universally familiar as it is, still it may be advantageous to remind you,—remind you of a fact so homefelt,—a warning so awful. The circumstance to which I make allusion, occurred in the north of England. A young man, something under eighteen, was tried at the York Assizes for robbery and murder. He was condemned, and sentence of death pronounced upon him. On the day of his execution, he earnestly requested that he might be permited to speak to his mother at the foot of the gallows. He was allowed that indulgence. His mother was led to the place of death. She came pale, trembling, and overwhelmed with her misery. There she stood awaiting the communication of her wretched son. For a moment, he struggled for composure in her presence. He then bent down from the lower step of the gallows, as if to whisper some word too sacred for the ear of the multitude. And did he whisper some farewell word of comfort, gratitude, or filial tenderness? O God! how different his feeling and object! with the frenzy of despair, the fierceness of vengeful hardihood, he fastened his teeth upon her ear, and to her inexpressible horror severed it from her head. Her gray hair streamed with blood. He then exclaimed in a voice choked with emotion: 'O my mother! this punishment *you* merit from *me*. *You* brought me to my doom of ignominy and death. Do you remember that little book I stole at school? It is 15 years ago this day. I was learning the alphabet. Had you corrected me for that first offence, you would not have witnessed my untimely fate this hour!' the fatal moment was almost come. He was compelled to ascend to the platform; and, while his mother fainted in her anguish and seemed to be departing with her son, he was hurried into eternity.

Here you perceive the natural consequences of transgression. Like that unhappy mother, you think the pilfering of a little book, a few bunches of grapes or strawberries, a handful of cherries or currants, a very slight and venial offence. In itself it certainly is so; but when you reflect, that through want of early instruction, early discipline, and early correction, a life of crime, an ignominious death, and utter unpreparedness for heaven, arise, O parents and guardians of youth, you will be cautious how you apply soft and smooth names to any offences whatever.

(*To be Concluded.*)

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FOR THE CHRISTIAN REGISTER.

### HINTS FOR READERS.

It is a very common remark, that "children are men in miniature, and men are but children of a larger growth"—a remark as true as it is old. What follows, is intended to be applied to "the children of larger growth," as it has repeatedly been applied to "the man in miniature." There is a superabundance of books, and there is need of care in the selection and proper reading of them. The evil tendency of so many books is a too hackneyed subject for present consideration. The chief evil, which deserves to be dwelt upon, is not the *overstocking* the brain with much that is useless, or with what is useful without digestion, but the inefficiency of what is read to improve the individual. While the mind is hurried from one book to another, or from one scene of action to another, it is liable to retain only the story, the circumstances narrated, without any application of the principles which are illustrated. Even where few books are to be obtained, it is rare that the reader makes an application, unless he has been taught, and by habit has learned to enforce truths upon his own heart and conduct.

It is often made an objection to libraries for children, that they are in danger of acquiring a bad habit of reading; that the books which are most numerous, being founded in fiction and dressed with all the attractive power of a lively imagination, are read with eagerness, while little or nothing is remembered to their own practical benefit. Now without refuting that objection, founded upon the misuse of a privilege, I would hint to some older readers, that there is a like evil tendency, a similar danger, which besets their path. It is well known that very few, if any, ever make an application of any part of a novel or a tale to themselves, or enforce the principles which have guided the life of the hero, or heroine, however much these may have been admired. It is astonishing to see the inconsistency of some persons who describe in glowing words their admiration of some character in a book, and, though they feel how inferior are their own characters, yet never think of doing, or attempting that, which has given to the admired character all its beauty and greatness. They acknowledge that all great virtues are only the result of many minor ones, that a disposition is the consequence not of one act, but of a series of small acts; yet they never think, by beginning with little things and every day affairs, of acquiring such a disposition, or attaining such a virtue. Because the end may not be attained by one effort, they content themselves with their present situation; or because certain circumstances vary their condition, they feel less obliged to practice the same virtuous principles. They forget, that the value of example depends on the principles illustrated; if it depended on condition of life, then no example would be of use, since no two individuals are placed in like circumstances.

For instance, if a man excuses himself wholly from imitating the philanthropic spirit of Howard, because, unlike him, he is deeply engaged in business, or has a large family at home to provide for, he will not be improved by reading the life of Howard. So also the woman, who excuses herself from imitating the example of Mrs Fry, because she has not so much time to devote to the poor and the vicious, has not profited by the example. Both have rather been injured, in thinking that circumstances make the virtue. The spirit of benevolence and philanthropy may be exhibited in every condition of life, while circumstances only serve to show that spirit in a greater, or less degree of action.

In the words of another, who has expressed more clearly the idea intended to be conveyed, "some people imagine that, in order to follow the example of any individual, they must see precisely what his external conduct was, and bring theirs into conformity with it. But there is no moral benefit, there may be guilt, in thus mechanically copying the conduct of even a perfect being; for it may be our duty, not to do precisely that same thing which it was his duty to do. In order to appropriate a good example to our own use, we must make it the subject of an intellectual process—we must analyze it, and then apply it. When we have before us the example and virtue of a pious man, the first thing is to inquire *how* he acted. The next question is *why* he acted thus,—what were the *principles* which led to such and such courses and habits of action. And when we have ascertained these principles, we have nothing more to do with his conduct, which, if his external circumstances were unlike ours, may have been widely different from what our conduct ought to be."

There is before the public now, a series of books intended to illustrate Christian principles by familiar examples. It is sincerely hoped that parents and others will not read them for the story only, or allow the feelings which have been excited to pass away unheeded and disobeyed; but that each will make an efficient application to himself. There is danger that many individuals will read these works, admire their spirit, extol individual characters, and then lay aside the book, as describing something desirable, but not to be attained. Many parents will doubtless sit down, after

reading that delightful description of "Home," and compare their own homes and lives with the examples presented in that book. Conscious that they fall very far short of the standard, they will begin to frame excuses for their own past conduct or neglect. Some will satisfy their consciences by the assurance, that it is only fiction; that there never have lived, and never can live such persons in this world. Others will not directly say that such have not been, but will begin to question, doubt, hesitate, whether it be possible for *them* to attain to such a standard; and after they have been in this doubtful state for a short time, the excitement of the story will subside, and the book will be very strongly recommended to a friend, or carefully laid up in the bookcase. There will be a third class of readers, especially young parents, who will allow the excellence of that "Home;" who will think it very desirable to attain to such a character; who will weep in secret their own imperfection, and will desire ardently to be such as are therein described, but—but their circumstances are very different. One will say, if my situation were different, I should act differently and endeavor to imitate such examples; another says, if my husband were a different man, more religious, at home more, I would follow Mrs B's. example; and another excuses himself because his wife is not like Mrs B. So all, to pacify the whispers of conscience, will begin "with one consent to make excuse." It will be well for such, as frame excuses, to examine more closely their situation, and see if there really be so great difference in circumstances. Many will find that their own condition favors even the external, as well as inward *imitation* of those examples. But all should bear in mind, that those books are intended to illustrate *principles*, which are held up for imitation to every individual, under every circumstance of life. Before any despair of being like those examples, let them as far as possible practice the same means, especially social prayer. Surrounded as we are by constant trials, we need the aid and sympathy of one another; prone as we are to see and exaggerate the faults of each other, especially in the intimacy of the domestic circle, we need to raise daily our united prayers for a meek, forbearing spirit, and to be constantly reminded that as we forgive a brother, so we shall be forgiven of God. There is no means by which the true spirit of our conduct towards others can be better acquired and sustained, than by devotion at the family altar. Who is there so situated that he may not imitate their conduct in this respect? What home may not in some degree be like that "Home?" What individual may not daily peruse that volume, which gives instruction, strength, and hope, for trial and self-discipline?

It is to be hoped, that the older readers of this series will not allow the impressions of such works to be transient and useless; that they will analyze these examples, and, as they have seen *how* they acted, they will press the inquiry *why* they acted so, and by what *principles* they were guided. We know that the series, thus far, has had some effect; its voice has not reached some ears unheeded; its kind and warning instructions have warmed some hearts which will ever bless the writers, and him, who conceived the design of their publication. E.

FOR THE CHRISTIAN REGISTER.

## PEACE.

Mr Editor—Many hearts are rejoicing in your willingness to give the subject of Peace a prominent place in your columns. Why is it that our religious journals say so little on this preeminently Christian theme? Only let the horrors of war—its injustice, its cruelty, its misery, be set before the people, and be kept before their view, as the effects of intemperance have been pressed upon their notice, and a similar change would take place in the sentiments, and then necessarily in the practices of the community. Let the friends of peace therefore encourage every publication designed to expose the vices of the system of carnage.

I send you a scrap from a paper published at Brunswick, the seat of Bowdoin College, which announces the early appearance of a work of this kind.—I know nothing more of the proposed volume than I learn from this notice, but this is enough to inspire the hope that it will be read and circulated. G.

### THE MANUAL OF PEACE.

We shall put to press immediately a work by professor Upham, with the above title, consisting of a series of Essays on the evils of War and on the Methods of promoting Universal peace, particularly by means of a Congress of Nations; together with strictures (having relation to the general subject of peace) on certain portions of the Law of Nations, and on the infliction of capital punishments.

The Work will be published in one 8vo vol. of about 400 pages, well executed on good paper, to be furnished to subscribers in cloth binding at $1,50 per copy.

☞ Editors, friendly to Peace measures, will oblige us by copying this notice.


# CHRISTIAN REGISTER.

BOSTON, JUNE 13, 1835.


## PRESBYTERIANISM.

### CONVENTION AT PITTSBURGH.

This Convention met on the 14th ult. It was composed of ministers, elders and delegates from the Presbyteries which favored a document called the "Act and Testimony." This comprises a protest against certain doings of the last General Assembly of the Presbyterian Church, alleges important departures from the doctrines and usages of the Church, on the part of some of the Presbyteries, and the gross heresies, of many individuals, and in general proclaims that the Church is in danger, and that, unless something effectual is done, it will assuredly perish.

The speeches made at the Convention are not reported; but according to Dr Ely, the Editor of the Philadelphian, some reproachful reflections were made on certain individuals of the New School. Dr Peters, for instance, the General Agent of the Home Missionary Society, a society which falls under the ban of the Convention, was called by one of the speakers "the American Archbishop of Canterbury," and said to have more power than the English Prelate of that name. And the said Peters it was added, is "through the machinery of the society for which he acts, driving the Presbyterian Church to destruction more rapidly than any steamboat was ever propelled down the Ohio or Mississippi." Another Rev. Dr called Dr Peters "the little magician;" and the man who called Dr P. my lord Archbishop of Canterbury, was honored with the appellation of "the Luther of his age." Strange inconsistency, that men who are thus striving for supremacy in the Church, should have so little self knowledge, as to bandy about names which only reflect reproach upon themselves.

The result of the deliberations of the Convention was a Memorial to the General Assembly which we shall endeavor to publish next week. This memorial asks for the rescinding of the resolutions of the General Assembly of the last year, by which the right of Presbyterians to examine ministers coming from other Presbyteries,—and the right of censuring a printed publication without a judicial trial of the author, were denied.—It condemns the Home Missionary Society and the Education Societies, because they are not amenable to the Presbyterian judicatories.—It denounces the plan formed in 1801 for the union of Congregationalists and Presbyterians in the same Church, and the sitting of Congregational members, (even without the right of voting) since it gives them weight in counsel. Lastly the Memorial calls on the Assembly to reprobate the heresies of the New School, the existence of which "the teeming press and the groaning pulpit proclaim."—These heresies are negatively, the denial of "Adam's Federal Headship;" of "Original Sin," and of the "Imputation of Adam's Sin;"—of "Christ's Federal Headship," of the "Imputation of his Righteousness, and of the vicarious nature of his atonement."

But besides this denial of fundamental doctrines, "another system is substituted" in the room of the Gospel thus rejected, viz:

1. The doctrine of Human Ability is held, involving the principle, and gratuitously assuming it as true, that man's moral obligations are measured and bounded by his present ability to meet all the requirements of God's law.

2. Accordingly, the necessity of the agency, the omnipotent agency of the Spirit of God in the conversion of the soul is denied; and conversion is affirmed to be the work of the creature. Man regenerates his own soul. The Spirit's agency is that of mere moral suasion. Regeneration is simply an act of the mind; the first in the series of holy acts. Faith is an act of the mind, and nothing but an act of the mind.

This Convention was dissolved after the adoption of the memorial, and before the meeting of the General Assembly to which it is addressed. We make no comments upon it at present, but proceed to give a condensed account of the proceedings of the General Assembly so far as they have been received.

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### GENERAL ASSEMBLY

*Of the Presbyterian Church.*

The Report of the doings of the Assembly as they are given in some of the Presbyterian papers for the last fortnight would fill our whole sheet. We shall do our best to present an intelligible summary.

The Assembly met on the 21st May. The Rev. Wm. W. Phillips, D. D., of N. York, was chosen moderator.

The first thing that occurred in the assembly indicating much of a polemical character was the offer of a Resolution declaring it "expedient to choose a new stated Clerk," in place of Dr Ely the present incumbent. Dr Campbell, the mover, read certain passages from the "Philadelphian," a paper edited by Dr Ely, which exhibited Mr Breckinridge, the reputed author of the "Act and Testimony," and also the "Act and Testimony Convention" in an offensive manner.—Dr Hillyer lamented the introduction of the resolution, prayed for the peace of the Church; acknowledged that "the papers cast forth firebrands into the Church;" but the eyes of other denominations were upon them, and some "rejoiced in their distractions." He moved that it lie on the table. This motion, seconded by Dr Junkin, with the remark that he had "no doubt more facts of the same kind would come out," was carried.

*Princeton Theological Seminary.*

This Seminary is a creature of the Presbyterian Church. A Report of the Directors of the Seminary was made, and referred to a committee.

Dr Junkin wished to have the committee instructed to inquire whether any, and if any what, further provision was needed to restrain young men in the seminary from endeavoring to proselyte other students to doctrines hostile to the standards of the Presbyterian church. I know, said he, that young men do propagate such sentiments there, and I wish the committee to inquire whether an additional test or a declaration, to be signed by young men on their admittance, may not be of importance, binding them in the most solemn manner not to propagate sentiments contrary to the standards during the time they continue in the institution.

Dr Miller (Senior Professor at the Seminary) made no resistance, but thought the reference should be to a select committee. Some of the speakers insinuated that young men had been sent there by ecclesiastical bodies, or other Seminaries, for the express purpose of corrupting the fountain.—A young member (blank) called for the proof of such heresies and such heresiarchs.—Another member (blank) replied, "You may know when your shot takes effect by the fluttering among the pigeons." "He was persuaded, unless something was done, the time would come when the character of the Seminary would be such that no man who loves the truth would send a son or brother there.—Mr Phelps, in his alarm, gave utterance to a speech so extraordinary that we cannot refrain from giving it entire as we find it in the "Evangelist."

If our confession of faith, backed up so fully with passages of scripture so ably selected and arranged, with an able board of directors, and the instructions of our able professors, are not sufficient to give currency to our doctrines in the seminary itself, and to counteract the arts of a designing young man, if any should come there to propagate error, we must go further than to pass a gag-law upon the students, we ought to send a committee to the place without delay, and let them probe it to the bottom, and find out where the defect lies, whether it is that our confession of faith is in error, or whether the scripture proofs are sufficient to sustain it, or whether the faculty are not faithful in maintaining the doctrines. If the faculty did their duty, and if the doctrines are according to the word of God, one would think they could sustain the confession of faith against the efforts of a few hair-brained young men, if any such do come there to make mischief, and keep them from running away with the institution. I wish the mover of the resolution would modify it so as to go further with his inquiry, and see where the root of the evil lies.

Mr Winchester mentioned the fact of young men such as had been described, being at the Seminary when he himself was a member, and that he could mention things "which would make the ears of the assembly tingle." He spoke of a *Semi Pelagian*, who was so sharply questioned as to be driven into a corner by Dr Alexander, but who afterwards had the presumption to read a dissertation point blank against the Dr's Lecture; and added that the Professors had expelled a student "for this very thing, but afterwards restored him on confession."

Some pains was taken by most of the speakers, real or feigned, to exculpate the Professors; but Mr —— said, "The resolution does implicate the Faculty in some way: either they have not moral courage or moral honesty enough to execute the laws they are sworn to maintain." He regarded the general charges brought forward as a public impeachment of the Professors.

After a few more speeches Dr Miller rose and stated the difficulties of the Professors.

The professors, he said, are not authorized to ask of any young man coming there a confession of his faith. Suppose we should do it, he would reply, "I came here to learn theology. I wish to be taught, and I cannot now declare the system of faith which I shall ultimately settle down upon"—If a young man was already fixed in a hostile creed, the faculty not only might but ought to interfere; but no such case, so far as I know, has ever occurred.

Dr M. made similar remarks concerning students in the course of their studies, in regard to free inquiry, discussion of difficulties, &c.—In answer to a question upon the subject, Dr Miller declared that the Professors consider the present law of expulsion competent to the government of the seminary.

Mr —— said the defect was not in the want of power to expel, but the difficulty of finding out delinquents, and he thought there ought to be a law empowering the professors to send for any young man of whom suspicions were entertained, and examine him personally as to his sentiments and practice.

After the free discussion which took place, Dr Miller and the best friends of the seminary thought it expedient that the Resolution should be committed, instead of being postponed according to a motion of one of the members. The motion to postpone was withdrawn and the Resolution (the precise terms of which are not given in the details of business which we have seen) was committed.

Such is an epitome of the proceedings of Thursday and Friday. On Saturday, a not very wise effort was made to gild the pill which had been given to the Princeton Professors, with homed terms of confidence in their ability, integrity and orthodoxy; but it was thought best to leave matters as they were.

The remainder of Saturday, and a part of Monday A. M. were consumed in discussions respecting the election of one of the members, who, though an elder was not an acting elder. Committed. He was afterward, by vote, allowed to retain his seat.

*Assembly's Board of Missions.*

"The prospect was never before so full of promise."

In 1802 they had six missionaries; in 1816 forty-four; the Board was enlarged, and its present constitution adopted in 1828.

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|---|---|
| Missionaries and pastors aided the past year, | 222 |
| In commission last year, | 145 |
| New appointments, | 77 |

They have labored in 19 states and territories, in 500 congregations and districts; amount of ministerial labor 144 years; members added by profession 1900, by certificate 1400, total 3300; families under instruction 1500; new churches formed 40 to 50; new houses of worship upwards of 60; Sabbath schools over 500, containing 1500 teachers, and 18,000 scholars; 300 Bible classes, with 11,000 scholars; 400 temperance societies, with 45,000 members.

Amount received into the treasury, $28,447.

Tuesday, May 26.

*Princeton Seminary.*

Dr Hillyer, from the committee to whom was referred Dr Junkin's motion respecting Princeton, reported that there was ground for undiminished and unreserved confidence in the orthodoxy, firmness, vigilance, and integrity of the Professors; that the laws are suficient, and that there is no occasion for further legislation, the assembly being persuaded that all the existing laws will be carried into effect. A motion was made for the adoption of the report.

The Report was adopted with two or three dissenting voices.

*The Convention Memorial.*

We have mentioned the grievances set forth by the memorialists in our account of the "Convention at Pittsburgh." The memorial occasioned some excitement when it was brought before the Assembly; but as what took place at this stage of the business was nothing more than a skirmish—we shall add only in this place, that it was committed, not with instructions, but with a suggestion, by Dr Ely, that the committee report "the precise enactments in the precise words that the memorialists wish," and that the matter may be fairly met.

*Slavery.*

Several petitions on this subject (Anti-Slavery) were committed. The committee consists of five members, all, says the Evangelist, opposed to the petitioners. Last year the Assembly refused to consider the petitions offered. But they were, at the present meeting, read by the Clerk, and among them was one from Charles Stewart, "stating himself to be a regular licentiate of the Presbytery of Oneida." We cannot forbear to add one or two specimens of the feeling excited by the petitioners, and expressed after that of Stewart was read.

Mr Leach, of Va. (a slave holder it is said) moved that the further reading be dispensed with. He did not object to it because these things bear upon the south, but because they deal in these indiscriminate charges and denunciations, without specification and without proof. I see here a number of the members of the last and other Assemblies, who can tell what it is to be charged indiscriminately on another head, and condemned unheard, and yet I fear some of them are not as careful, on this, not to offend. By the last General Assembly it was decided that to charge men thus was criminal. Shall this Assembly now in any manner countenance these papers? Shall not the accusers be held to identify the persons, before they thus slander and vilify a large portion of the members and ministers of the Presbyterian church, as villains, as murderers of men's souls?

Mr Stewart, a ruling elder from Illinois, said he thought the papers ought to be read. Here, says he, you suffer your ministers to buy and sell your own members like cattle; and when one of their brethren lifts up a note of remonstrance, you would silence him. Why may not slavery be spoken of as well as any other abomination? [Order, order.] I understand what is order. Here is an attempt to prevent the truth from being told.

Dr Miller wished to know who is this Charles Stewart? He asked if he is the same Charles Stewart the *foreigner* that he had heard of as lecturing and raising an excitement in different parts of the country.

Mr Breckinridge made some sneering remarks, and said he presumed it was the same individual, who was often, he presumed, by way of contempt, called the *Reverend* Captain Stewart.

Another gentleman said Mr Stewart was a Christian brother of unblemished character, and a regular licentiate of Oneida presbytery.

Dr Miller hoped the reading would go on, especially as there is but one more paper, and that from one of our own presbyteries. I listened with emotions as painful as those of the brother who made the motion, especially to the article of Charles Stewart, a man, I understand, that is an alien, and sending so offensive a paper here, coming too from a single individual, it seemed unusual. But I learn that he has received a sort of ecclesiastical naturalization, by being licensed by one of our presbyteries, and I think we had better pass on and hear the other paper. I feel inclined, and I hope the Assembly will also, to give this subject the most calm consideration.

The reading of the petitions was then completed.

Wednesday, May 27.

*Previous Question.*

A rule was introduced, corresponding to the rule of Congress, for coming at the main question after protracted debate. It was adopted with little opposition.

*The Stated Clerk.*

The question came up on the Resolution to remove the Stated Clerk, Dr Ely.—Mr Phelps hoped that the mover would withdraw it, and Dr Ely hoped that it would not be withdrawn. "I am," said he, "as cool as a cucumber. I am satisfied that I have done my duty as Stated Clerk, and if I have not been always wise as an editor, I may ask who is always wise?"—The Clerk was accused, not of official misconduct, but of improprieties as an editor, in which capacity he did not claim to be more uniformly wise than his brethren were as preachers. The particular examples cited against him were his assault on Mr Breckinridge and on the Pittsburgh Convention; to which he thus replies:

He had thought it a duty to make his readers acquainted with the true character of the writer [Mr Breckinridge] of the paper called the Act and Testimony; and he had figuratively expressed his idea that the Convention, assembled in Pittsburgh, as he thought to resist and annull the proceedings of the three preceding Assemblies, would soon wish their existence to be buried in oblivion. Hence he wrote of their resorting to some deserted coal mine. While he would gladly commune at the Lord's table on every proper occasion with every member of the Pittsburgh Convention, he did think that their resolution, as a convention met to resist the General Assembly, to celebrate the Lord's Supper, was as improper as it would have been for the professors of religion in the Baltimore Convention, as such, to have proceeded to observe the eucharistic feast.

Some disposition was shown to postpone the subject indefinitely. Dr Miller was so inclined; but his speech led some of Dr Ely's friends, who were before inclined to postpone the subject, to a direct trial of strength.

Dr Miller testified to Dr Ely's fidelity, as Clerk, but did not stop there.

Some how or other, he has contrived to give his office a prominence, an exhibition, a connexion with a thousand other things that were unhappy and imprudent, and exert an unfavorable influence upon the church. I do not mean that he has done it designedly, but so it has happened, that he has made various publications which have been, in the public mind, connected with his office, and drew down odium upon the church itself. I conceive that this has arisen from the peculiar structure of his mind, which we cannot hope to alter. Sir, all of us have our peculiarities of structure—our *monomania*. I rose for the purpose of expressing my hearty concurrence in the motion for an indefinite postponement. but I could not, as an honest man, do it without speaking on the other side a little; and I hope our respected brother, who has been the subject of this little conversation, will be the better for it.

The debate continued through Wednesday's session, and was renewed the next day. More words were thrown out in pelting Dr Miller than in defending the Clerk, and at length as the dining hour approached, the 'previous question,' so opportunely established among the rules the day before, was put and unanimously carried. The main question was then put on the Resolution that "it is expedient for the General Assembly to proceed to the election of a new Stated Clerk, and lost. Ayes 98, Nays 123.

"Thus," says the Evangelist, "closed the first complete week of the Assembly's session. The churches will judge whether the fruit pays the cost."

On the authority of the same paper, the decision of the question concerning the Clerk determines the state of parties in the Assembly, "notwithstanding the choice of an Act and Testimony man for Moderator. Some refused to vote for the other candidate [Mr Leach] for Moderator, on the ground of his being a slaveholder." We are told by the same author that "no man, probably, is so obnoxious to the *ultras* as Dr Ely; and as they could not hang him, we conclude they will hang nobody."

In the afternoon of Thursday, among various matters the most important that came up was the "Overture" of the Presbytery of Londonderry, addressed to the Assembly, expressing its veneration for that body, its concern on account of the disunion manifested in it for several years, and certain departures from doctrines as set forth in the printed standards; but deprecating the Act and Testimony so called, because it nullifies the decisions of the highest judicatory of the Church.

This was committed and reported upon, the following Saturday morning. The Report is a response, to a considerable extent, to the address of the Londonderry Presbytery, lamenting any errors that may exist in doctrine, and showing how one extreme generates the opposite. But on the subject of the "Act and Testimony," the appeal from the whole Assembly to a minority, the language of the Report is decisive in its condemnation. That measure is pronounced to be unconstitutional, anti-Presbyterian, subversive of all good order, calculated to destroy the purity and impartiality of the judicatories by arraying minorities against majorities, and to produce factions and bitter contentions in the Church.—Thus the battle ground is opened.—We conclude with the closing words of the Evangelist:

"The reading of this report, in the bold and well-tempered voice of the venerable chairman, [Dr Hill] who presented it, produced a powerful sensation in the Assembly. No vote was taken on it, nor any debate, but merely to place it on the docket, to be acted on in its turn."

## ANTI-SLAVERY.

Last week we spoke our mind pretty freely about the excesses to which our anti-slavery friends ran in the last Convention; freely enough probably to give offence to some of them, but not too freely for the cause of christian truth and peace and love, which we hold paramount to all other considerations. We found however, after our paper went to press, that one of our anti-slavery friends, the Editor of the New Hampshire Monitor, a true Christian philanthopist as we very well know, and a member of this Convention, took a similar view of one of the resolutions passed at the Convention, that we did, not excepting its offensive character as a usurpation of ecclesiastical power analogous to papacy.—We subjoin the paragraph to which we allude.

*Wednesday, 27—P. M.* At this meeting of the Convention, a resolution was passed which seemed to us highly improper, and had we anticipated its proposal and adoption, we should have brought home our credentials rather than reported *ourself* a delegate to the Convention. The resolution alluded to, was expressive of the refusal of Christian fellowship, communion and ordinances with respect to all those concerned in slave-holding—thus adding a fortieth article to the famous thirty-nine. This we consider equivalent to stepping between the Master and his disciple, and making men answer to men, rather than to God in Christ. It seems to us assuming an authority over Christ's disciples which no one has a right to assume. To our minds, it is an act, which in its exercise, assumes the length and the breadth of the principle on which the Catholic refuses all fellowship and ordinances, except to the believer in the infallibity of Mother Church. So long as such principles are acted upon in the proceedings of the Society, we must retract our membership, much as we might desire a judicious and faith discussion and action on this important subject. We should have been happy, had other engagements permitted, to have replied at least to the Scriptural argument by which this resolution was attempted to be sustained; and we returned to the meeting with this purpose, but were informed the resolution had just been carried with great acclamation.

## AFRICAN COLONIZATION.

The hopes of the friends to the colonizing of free people of color are rising. It has doubtless been a serious question with those actively concerned in promoting the system—what good are we doing—especially as they are charged with doing evil, and strengthening the bonds of slavery. Men very good and very wise in many things, are sometimes deceived, and fall into a snare laid by the crafty. Is it so with the honest colonizationist? The period of his sanguine hopes that colonization is of itself, in process of time, to put an end to slavery has doubtless gone by, but it is effecting something; it is indirectly making the number of slaves less, and it is, through its operations, a standing acknowledgment that slavery is an evil. It claims to be doing much, by the establishment and the extension of settlements in Africa, for the abolition of the slave trade, and expects to do much for the spread of Christianity; and if thus far it has produced no sensible reduction of the number of slaves, yet it is demonstrable that all who are manumitted and who expatriate themselves, make the number remaining less. Colonization, then, may prove, in all its bearings, here and in Africa, one important engine in bringing about the final abolition of slavery.

If colonizationists at the north believed that the tendency of the association to which they belong was to perpetuate slavery, they would unquestionably abandon it at once and forever.

The strong hold of the immediate abolitionist, in his contest with the colonizationist, seems to us to be this, and this only—that colonization as it exists, produces no sensible palliation of the evils of slavery, and that to its utmost limits it can produce nothing more than a palliation. We know that the abolitionist sometimes goes much farther than this, as we have before hinted, and alleges not merely negative short-comings, but positive ill-effects in the colonization scheme. But if he goes only so far as we have placed the bounds, he has abundant reasons for looking forward to more effectual means for the termination of slavery, and the only question is about the true means; a question into which, as yet, we see too dimly to induce us to aim at enlightening others.

In regard to the African colonies, we suppose it will be denied by none, unless by those who would bring all human testimony into utter discredit, that, on the whole, as new colonies, their condition is remarkably good. The general health of the settlers, their advances in agriculture and internal improvements, and their growing industry and providence, and independence, (with respect to aid from the Colonization Society) are facts which appear to be as well established as they can be in the circumstances of the colonies. We cannot, therefore, with these views of the case, help looking upon the colonization scheme as an experiment which may lead to great and beneficial, perhaps now unexpected results.

## MASSACHUSETTS TEMPERANCE SOCIETY.

This society among the oldest (if not the oldest) association for the suppression of intemperance, held its general meeting at the Old Common Council Room in this city on Friday evening, 29th ult.. It was one of the meetings of a busy week, which we were unable to attend; and in our notices of Benevolent Associations last week, it was accidentally omitted. The following account is copied from the Mecantile Journal.

Officers chosen for the ensuing year:

John C. Warren, President: Horace Man, Vice President; Walter Channing, Recording Secretary; Charles Brown, Treasurer; Moses Grant, Joshua B. Flint, Samuel L. Lothrop, William W. Stone, Counsellors.

The Report of the Corresponding Secretary, H. Hildreth, was then read, and contained a great variety of facts, showing the state of Temperance in the different Counties. The following is an abstract of that part of the Report relating to the County of Suffolk. We shall advert to other portions of the Report hereafter.

The Temperance cause is represented to be in a progressive state, although it has had much to encounter peculiar to large cities. The number of members of Temperance societies now amount to about twelve thousand. During the past year an unusual number of Temperance meetings have been held, which have been well attended, and have exerted a most salutary influence on the Temperance cause. In this county there is in operation at the present time, fifteen distilleries, which it is estimated make 10,000 Gallons of New England Rum a day! of which it is calculated that 2500 gallons are exported to Foreign Countries—3500 gallons go to the Southern cities; and 2000 gallons per week are manufactured into *Spirit Gas*, leaving the balance about 3500 gallons a day to be consumed in New England.

The Report mentions it as a most humiliating fact, that while men of all sects in religion, are united to suppress intemperance—merchants of wealth and respectability in the community, are actively engaged in *exporting* this bane of human happiness—and are thus "blotting out God's image as far as they have the power, and leading their fellow men to take their place among the brutes." They thus become victims of the rich—for it is the capital of the rich which erects the Distillery—and the ships of the capitalist convey the poison to the ends of the earth.

The Report adverts to the cheering facts that ardent spirits are now banished from the Common and streets on days of public rejoicing; that many of our laborers and mechanics no longer require a *stimulus* at stated hours of the day; that six large Temperance Hotels are established, and Temperance Stores are increasing, which receive a large share of business; that the ocean is navigated by Temperance vessels; and that public opinion is with the cause, and thousands are under its influence, although not connected with any Temperance Society.

The City authorities have reduced the number of licenses—and discriminate more rigidly than formerly in the character of the applicants. The whole number of licenses granted in this County from April 1834, to April 1835, was as follows, viz · Victualers 307—Inn-holders 55--Retailers 23--Fermented liquors 8—total 393.

Ardent Spirits are now banished from the theatres—which is another favorable omen in the Temperance reform—And several of our Fire Engine Companies are conducted on the principles of total abstinence. It was mentioned that during the recent serious calamity by fire, when the firemen were exposed to the elements, and exhausted with fatigue, many of the companies refused even to taste any kind of ardent spirit.

The Report was accepted and ordered to be printed.

After the transaction of the regular business, the following resolution was offered by Rev. Mr Pierpont, and unanimously adopted:—

*Resolved*, That it is expedient to have a State Temperance Convention at Worcester, the present season, at such time as the Council of the State Society may designate.

Rev. Mr Wright offered a resolution to the following effect:—

*Resolved*, That this Society regard with the most cordial appprobation those societies, which are based on the principle of total abstinence from all intoxicating drinks, including fermented as well as distilled liquors.

This resolution was unanimously adopted. Mr Morton of Plymouth, then offered a resolution recommending stronger measures to be adopted for the extension of the Temperance reform—which was supported in some impressive remarks by the mover, Rev. Mr Taylor, Rev. Mr Wright and Rev. Dr Tuckerman. Before the question was taken, the meeting adjourned to meet again at such a time and place as should be designated by the Council.

## ANNIVERSARIES OF BENEVOLENT ASSOCIATIONS.

We have noticed some things in these meetings worthy of remark. In the societies devoted solely to the spread of religion by funds raised for educating and rearing ministers, for supporting missionaries foreign and domestic, for the dissemination of books and tracts &c; in such societies under the exclusive management of our Orthodox brethren, a bold and determined spirit is manifested, not new indeed, perhaps not more bold and determined than in past times, but such as has attracted our notice more. In one of our papers devoted to the cause of benevolent associations without distinction of religious parties, (we mean anti-slavery societies,) it is stated that the slave question is so absorbing, that it threw all the societies which recently held their meetings in New York, for purely religious action, into the shade; and implies that it must ever be so while the millstone of slavery hangs upon our necks. But we do not perceive this to be the fact; and the New York anti-slavery religious paper does not admit the fact. On the contrary the confidence felt by the great religious associations, in their power to pursue the schemes they mark out, appears almost boundless. Such and such things must be done, and, as it regards means, they have faith, as it were, to remove mountains. Their experience, indeed, justifies it. Some limit however there may be to such enterprises; it is very possible that the zeal of the projectors may in some particulars outrun their judgment, and that the time of reaction will come when least expected.

In regard to large associations for great moral reformations, in most of which the orthodox have the power, because they are vastly more numerous in the land, than are sometimes a severity, a spirit of exaggeration, and a coarseness of language and thought which brings the cause into peril. We have already spoken of some of these things in respect to anti-slavery. Something of the same temper it may be apprehended is endangering the usefulness of our temperance societies. We are not without fears that these societies, self-constituted censors of morals, (we say it without reproach) may produce hypocrites unawares, may acquire apparent friends to the extreme of abstinence, from fear, and find them false from occasions, which will not be allowed as justifications. As friends of temperance and of total abstinence

from ardent spirits, we would not only wholly banish the latter, but plead for temperance in all things; and we think, with one of our friends who addressed the assembly at the meeting of the American temperance society, that there should be an *inspector of wines*, whose skill might save those who are exposed to such vile and poisonous mixtures as he described, from their pernicious and destructive effects. But the world will never be without temptations, and if we would teach mankind how to avoid or to overcome them, it must be by aiming, one and all, at the perfection of virtue.

The following paragraph on Temperance Societies, which we met with sometime since in the Christian *Palladium*, comes very near to our notions *on this* subject.

We regard all associations of this kind behind the light, and so they will remain, until men come forward with all the heart, as true disciples of the lovely Jesus, submit to his government and incorporate into their spirits and lives His holy principles, which teach A TEMPERANCE IN ALL THINGS. Then and not till then will the work be perfect. The work is progressive—we cannot expect to accomplish every thing at once, but as fast as the world becomes enlightened by the lucid rays of the gospel, and as soon as the moral influence of that glorious saving dispensation is felt, men will become rationally and substantially temperate. All those exertions and improvements are preparing the way to christianize and save the world.

AMERICAN UNION.—We are indebted to the Recorder for an account of the adjourned meeting of the "Boston Auxiliary," which was numerously attended. We were necessarily absent, but are glad to learn that great interest was manifested in favor of the Society. The meeting was on Tuesday evening of last week.

After a statement of the principles and objects of the Society by Rev. B. B. Edwards, resolutions were offered, and addresses were made by Rev. Mr Winslow and Palmer, the latter being seconded by S. Stoddard, Jr. of Northampton. The constitution was then presented for signature, and the meeting adjourned, for the appointment of officers, to such time and place as the committee shall appoint.

THE CHRISTIAN TEACHER.

Designed to uphold the Religion of the New Testament, in contradistinction to the Religion of Creeds and Parties.

This is a periodical work, published monthly in London, of which we have received three successive numbers from its commencement in January last. A few sentences extracted from the prefatory pages will describe more fully than the title page, the intentions of the work and the general religious views of the Editor.

It is designed to be a TEACHER OF CHRISTIANITY; not, however, the Christianity of any sect, but of the New Testament. Repudiating creeds, and disallowing as authoritative all mere human decisions, the Editor will seek to "learn of Christ," and to set forth "the truth as it is in Jesus." This, however, is not to be understood as if the Editor had no settled opinions; but as intimating, that he is, and will continue to be, open to conviction, as well as free from the shackles of party. His deliberate judgment has *led him to the recognition of the sole Deity and essential* goodness of "the God and Father of our Lord Jesus Christ." To the establishment, illustration and enforcement of evangelical truth, as found in the Sacred Records, irrespectively of all party considerations, and in its practical, no less than in its theoretical bearings, the CHRISTIAN TEACHER is devoted. More than ordinary attention, indeed, will be paid to the exhibition of the moral and devotional spirit of the Gospel, which before all mere speculative dogmas, is conceived to be the essence of the New Testament, It is true, that Chistianity has its positive doctrines, but these are always, in the Scriptures, blended with the practical consequences that flow from them. Thus will the simple, yet sublime truths of the Gospel be expounded in the CHRISTIAN TEACHER.

It is intended to "bear rather a practical than a learned character," and to bring into favorable notice "the various efforts of benevolence now made in behalf of popular Education, Provident Societies, Missionary and Temperance Associations."

The work, in general, well corresponds with the plan, and is conducted with ability. We hope that some of the friends of Christian truth who approve the views of the Editor as we have presented them, will have curiosity enough to subscribe for the work, that they may see what are some of the modes of thinking and acting on the other side of the water, upon subjects of the highest concern to the immortal mind.

NODDLE'S ISLAND.

The name of Noddle or Noddle's Island has been commonly given to the land which is now called East Boston by an Act of the Legislature incorporating the proprietors of the Island. The origin of the name is not certainly known, and General Sumner in his remarks made at the East Boston celebration, says that "neither history nor tradition informs us whence came the name of Noddle's Island." It is supposed by a correspondent of the Daily Advertiser that it received its name from William Noddle, who "took the freeman's oath, at the General Court, 18th May, 1631." "Governor Winthrop," it is said, "in his Journal, under date of Dec. 24, 1630 speaks of Noddle's Island as a name then well known, and, in a note to this passage, Prince is quoted as saying that 'perhaps Noddle's Island might derive its name from him (Noddle). A perhaps from Prince is worth a strong assertion from almost any other man." "All that we can at present establish is that there was a good man in the colony, by the name of William Noddle, and that from his probable residence on the Island for some short period, it took its name from him."

ECCLESIASTICAL.

The Installation of the Rev. Jason Whitman, as Pastor of the Second Unitarian Society in Portland, Me. will take place on the 24th of the present month.—Sermon by Rev. S. K. Lothrop.

*"Christian" denomination.* In the "Christian Palladium" we have the promise of a history of this denomination.

This history will embrace the origin, rise, progress and present condition of the churches; together with the lives and deaths of such of our brethren as have left the walls of Zion. The Committee design to have the history written by ministers or brethren now living in different sections of the country. When they meet in the fall they will appoint a board of Editors to compile all the manuscripts, and arrange and prepare themfor the press, &c. It will be published by, and be the property of the Association. The following is their resolve on this subject:

"Whereas it has long been in contemplation to publish a General History of the rise, progress, and present condition of the people called Christians: and whereas this Committee, being the present legitimate organ of that people, are of opinion that the time has now come when the circumstances of the Connection render it necessary that such history, impartially compiled, and judiciously arranged, should be forthcoming. Therefore

*Resolved*, That we respectfully request all the ministers, church officers, and brethren, who may think themselves able to furnish any matter of importance to such history, to forward immediately by letter, truly and faithfully written, to the Editor of the Christian Palladium, all such information as may be in their power to collect; that it may be prepared and presented to this body at its next session."

*Christian Palladium.*

## OBITUARY.

MRS DEBBY THOMPSON.

Died, in Barre, Mrs Debby Thompson, wife of Rev. James Thompson, and daughter of Hon. Seth Washburn, of Raynham.

In this afflicting dispensation the friends of this Christian lady, mourn the loss of one, the review of whose virtues, character and life may not only yield *them* consolation in the contemplation of the prospects which Christianity unfolds, but be of use to *others*, as an excitement to diligence in the labors and duties of their Christian calling.

In the deceased there were virtues and qualities of mind and heart, which endeared her to the community in which she resided, and fitted her in an eminent degree, to occupy with honor and usefulness the station she was called to fill. As a wife, while she honored her husband, and scrupulously consulted his happiness, the welfare and comfort of his children, and the success of his ministry, she secured his respect and confidence.—How well she discharged the duties of domestic life is known and remembered by those, who saw her in them and were her most intimate associates. These duties she did not regard as beneath the Christian's notice or character, nor inconsistent with her obligations to God and the Savior. On the other hand she regarded them as pertaining essentially to her, not only as a wife and mother, but as a Christian.

As a mother, she felt a strong attachment to her children, was prompt to relieve their wants, and cherished a deep solicitude for their welfare, and sought it carefully with prayers and tears. Indeed so many expressions of tenderness and good will did they witness and receive, and so many advantages have resulted to them from her maternal solicitude and care—that now the hand that reared and guided them is powerless, and the lips that taught and counseled them are stiffened in death, will her memory be cherished in their grateful hearts and recollections, and by them will her name be honored and blessed. She opened her mouth with wisdom, and in her tongue was the law of kindness. She looked well to the ways of her household and ate not the bread of idleness; her children rose up and called her blessed; her husband also, and he praised her.

But it is in a religious point of view, more especially, that the character of the deceased gathers importance. How deeply she felt the importance of religion and a religious character to herself, how fully she realized the importance of her profession, and her personal responsibleness, and how much pleasure religion imparted to her mind, appeared from her attention to, and uniform observance of the ordinances and institutions of Christ's kingdom.

As religion had yielded pleasures to her mind and a controling power over her conduct in life—it was during the period when her health had declined, and towards the close of life, that it seemed to improve her joys, and exert a more softening influence on her heart. It was then, that she felt more deeply all the tender sympathies of nature, all the power and tenderness of parental love and attachment; and in the interchange of endearing attentions and smiles, and kind offices between her and her anxious partner and children and friends, was her happiness increased. It was then, that her heart seemed to expand in kind wishes, and feelings of benevolent concern, not only to those within the circle of her friends and intimate acquaintances, but to others, none of whom did she feel a disposition to exclude from a share in her charitable feelings, on account of any difference of religions opinions. Though she had her particular favorite views, yet she did not yield to the temptation to deny to others the Christian character and hopes. Whenever she discovered the Christian temper, the image of Christ, she loved the subject; and their supposed errors did not hinder her extending to any her christian regards. The spirit and feelings, she expressed and manifested on this subject, were such as we could wish and devoutly pray, may pervade and actuate every member of every sect and denomination of christians, such as will be found in every meek and humble follower of Christ.

Such were some of the virtues, such the character of Mrs T. whose mortal remains were recently committed to the bosom of the earth. And such a character and life must secure to her friends, who survive her but to mourn, the privilege of mourning not without hope. Yes, we indulge them in the consolations imparted by the hope, that what is their loss is her gain; that since she has left the scenes of earth, she has found an entrance into those regions, seen by the apostle only in prophetic visions and revelations, which the things that so often embitter the pilgrimage of mortal man, can never invade. "There shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away."

To the bereaved husband of the deceased, deprived as he now is, of the companion of his journey, the sharer of his pleasures and hopes, his burdens and toils, cares and solicitudes, her death must be an irreparable loss. We wish for him the consolations, derived from those sources, to which he has been accustomed to point the beloved people of his charge in seasons of trial and sorrow. And may he and they so mingle their joys in prosperity, their sorrows and sympathies in adversity; their labors, cares and solicitudes in preparing for that great change, which awaits them, that they may finally meet, with those who have gone before them, in bliss, and mingle their praises together in that future world.

"Where momentary ages are to more,"
and time, and chance, and pain, and suffering and death are ended.

## INTELLIGENCE.

DOMESTIC.

*Trials at Concord.*—The trial of Aaron Hadley, Nathaniel Budd, Jr. P. Pond, and Alvah Kelly, on the charge of being concerned in the destruction of the Ursuline Convent, was commenced at Concord on Monday last: present, Chief Justice Shaw, and Justices Putnam, Wilde and Morton. Messrs G. F. Farley, of Groton, and S. H. Mann, of Lowell, were assigned by the Court as Counsel for the defendants. Messrs Bradford Sumner and Justin Field also appeared as Counsels for Budd, and E. G. Prescott for Pond and Kelly. The case was opened by the Attorney General, on the part of the Government, who stated that all the counts in the original indictment except the first had been abandoned, and that the case was not to be regarded as a capital one. The argument of the case was closed on the part of the defendants on Thursday afternoon; the case was argued on the part the government by the Attorney General, on the forenoon of Friday, and the charge of the Court was concluded at three in the afternoon. In about three hours, the Jury returned a verdict of acquittal of all the defendants.

*Education in Louisiana.*—The Legislature of Louisiana, at the last session, made liberal grants, amounting in all to $363,775, to three literary institutions in that State, viz: 48,775, to the College of Jefferson, for the payment of the debts of the college, contracted in the erection of buildings; fifteen thousand dollars annually to the same college for the period of ten years, and a like sum for the same period to Louisiana College to enable them to pay the salaries of their professors, and to lower the rates of boarding and tuition; and fifteen thousand dollars to the Franklin College, the said sums to be paid out of the treasury of the State.

*Price of Slaves in Virginia.*—The Richmond Compiler remarks upon the extravagantly high prices which are offered for slaves, in consequence of the profits now made by the culture of cotton in the South Western States, that Mr Malone, of Alabama, was in Virginia, offering $700 each for men from 18 to 25 years of age, and $500 each for girls of similar ages.

*Emigrants.*—There is a surprising falling off in the number of emigrants to Canada the present season, compared with those of several years past. In 250 vessels which arrived at Quebec last season to May 23, there were 5,471 settlers. In 178 vessels which had arrived at the same day of the present year, there were but 951 settlers.

*The Maryland Plan of Colonization.*—The Maryland State Colonization Society has adopted the principle of *State action*, independent of the Colonization Society. The system that it prefers, and hopes, one day, to see universal, gives to each slave-holding state the exclusive control of the subject of colonization within its own limits, repudiating alike the unsolicited interference of the General Government, and of societies and individuals from other states, either slave-holding, or non slave-holding. The latter, under this system, confine themselves, in like manner to their respective limits, and forming *colonization aid societies* within them, appropriate their funds to assist such institutions amongst the slave-holding states as may apply therefor, and avow and prosecute the plan of colonization for the purposes in accordance with the views entertained by the donors.—*Maryland Colon. Jour.*

*More Colonization.*—Efforts are about to be made in Virginia to raise the sum of ten thousand dollars to be devoted to the establishment of a settlement in Africa, to be called New Virginia. It is to be founded under the auspices of the American Colonization Society.—*Philadelphia Daily Advertiser.*

*Thirty Recaptured Africans.*—It is probably known to only a few of our citizens that there are in the city thirty-eght recaptured Africans about to embark for their native country—to seek their homes and friends. They are the survivors of the *eighty-two*, that were found on board the Spanish slaver, schooner Feniz, when captured by the U. S. schooner Grampus, in June 1830.

For five year they have been waiting the tardy movements of legal and governmental forms to be restored to their country and friends. Order have now been issued for their immediate shipment and return to Africa.—*New Orleans Observer.*

*The Market.*—Our citizens have certainly no reason to complain of their vegetable and fruit market thus far this season. As an evidence of this, we may state that *Strawberries* of the very best quality, both as to size and flavor, were to be had this morning at the Centre Market, for 12 1-2 cents the quart; fine ripe *Cherries* at 18 3-4 cents the quart; and *Green Peas* at 37 1-2 cents the bushel. To those fond of animal tid bits, it was pleasant to find that *Soft Crabs*, of the largest size, were to be had at 25 to 37 1-2 cents the dozen.—*Baltimore Patriot, June 31.*

*Extension of Worcester Rail Road.*—We learn from the last report of the Directors of the Boston and Worcester Rail Road, that books for subscription to the stock of the Western Rail Road, from Worcester to the western line of the State, through Springfield, will be opened in a few days.

*Boys' Asylum and Farm School.*—This truly benevolent institution, the Boys' Asylum, was established in the year 1813. The Farm School was established 3 years since, and during the last year was united with the Boys' Asylum.

On Tuesday morning the inmates were removed to the *new* location at Thompson's Island, about 3 miles from the city, containing 140 acres of excellent land. The boys, 52 in number, with the Directors, took passage at 10 o'clock on board the Chelsea Steamboat Boston, and proceeded to the Island. On landing they went in procession to the Chapel where a prayer was offered by Dr Tuckerman, and a brief address made to the children, by Lieut. Gov. Armstrong, President of the institution, after which the boys sung the Hymn, beginning "Lord dismiss us with thy blessing," and the Directors returned to the city, where they arrived at half past 12 o'clock. The building just erected is in a most commanding spot, built of brick, 3 stories high, 105 feet by 36, and an honor to the liberality of our citizens, who furnished the means to erect it. The day was favorable to the removal, and the occasion one of deep interest to every philanthrophist and christian.—*Mercantile Journal.*

FOREIGN.

English papers have been received to the 30th of April containing accounts from Paris to the 28th. Also Paris papers have been received from Havre to the 23d of April.

*England.*—As Parliament had not reassembled, there is no political news from England of much interest.

*France.*—Mr Livingston, it is said, is to return to the United States, in the Frigate Constitution, which may be hourly looked for.

There is much gossip in the French papers respecting what Mr Livingston has said in regard to the proviso in the indemnity bill—of the indignity offered to his government by that measure, and of the manner in which it will be received by the President of the United States. But we presume it is entitled to little notice.

An extract of a letter from Paris is given in the N. Y. American, dated Paris 22d April as follows:

"The departure of Mr Livingston for America will doubtless occasion much speculation. I can give you the positive assurance, however, as received from M. de Broglie through my friend M. Joy and others, that Ministers attach not the slightest importance to the amendment of which you will hear so much. They are (said M. de Broglie) perfectly satisfied with the explanations already given by Mr Livingston, and they propose submitting an amicable note *at Washington*, inviting the United States Government to confirm these explanations. It is simply to comply with the decision of the Chamber as imposed on them, and for the purpose of protecting them before the Chamber. Mr Livingston, however, takes a *very different view* of the case."

Concerning the note presented by the French Minister, Serrurier, to the Executive of the United States, which excited the displeasure of the Secretary and was not communicated to Crongress by the President, the Duke de Broglie remarked in the French Chamber, ("with much animation and emotion,")

The Minister of France to the United States in withdrawing from thnce by order of his Government, delivered a despatch, of which a draft had been sent him from home. This despatch, it appears, did not suit the President of the United States, but it suited us; it has been printed, each of you can read it. If the Government of the United States asks for explanations from us, we shall know how to answer it.

The bill of indemnity as it passed the Chamber of Deputies was submitted to the Chamber of Peers on the 27th of April by the Minister of War, (in the absence of the Minister of Finance) with remarks.

*Egypt.*—Three ships which arrived at Trieste from Alexandria brought letters which express the greatest alarm respecting the frightful increase of the plague, not only in Alexandria, but in all parts of Egypt. At Alexandria the number of deaths was from 200 to 210 daily. The greater part of the ships which were to take cargoes of cotton had hastily left the port without waiting for their cargoes; of the three ships that have arrived at Trieste, two are empty; the third, which had previously taken a cargo of cotton on board, was immediately ordered from Trieste to Venice, to perform some months' quarantine.

*Mount Vesuvius.*—On the evening of the 2d of April, there was another explosion of Vesuvius. The shocks were so violent that the five craters vanished, and were all united into one frightful abyss. Immense masses of rock were projected to a vast height, and fell like a tremendous shower on the ribs of the mountain. At Torre del Greco, and the environs, great fears were entertained; but the explosion was of short duration; and at one o'clock in the morning the mountain was quiet.

*Jamaica.*—We have received our file of the Royal Gazette of Jamaica down to the 2d of May. It contains nothing of interest, except an account of a meeting of Proprietors, Planters, and others concerned in the management of plantations in the Island, to take into consideration and report on the working of the Apprenticeship System, which, according to the Gazette, threatens serious evils. "Unless some measures," it remarks, "be speedily adopted, so that they may be fully matured, ere the period of apprenticeship terminates, we venture to predict that Jamaica, instead of being a colony, now affording a large revenue to Great Britain, will become a desert, and (which God forbid!) only the residence of semi-barbarians—in fact, a twin-sister to that once beautiful and well cultivated island, St. Domingo."

*National Gazette.*

*Teaplant.*—Letter from H. Piddington, Secretary of the Asiatic Horticultural and Agricultural Society, to Dr R. Harlan, dated Calcutta 24th December 1834.

"You will learn, too, with pleasure, I doubt not, the splendid discovery of a country on the N. E. frontier, or the N. E. corner of Asa-am, in which, through forests of thirty days march, the true Tea Plant abeunds. This province, too, borders on that of Yumar in China, in which the plant is cultivated for consumption and sale. We have also had the flower and fruit sent down to Dr Wallach, of the Honorable Company's Botanic Garden, who pronounces it to be the true tea plant; and who is, as you may well suppose, much gratified with the discovery. These facts are contained in a letter which I have just received from Dr W. This discovery will perhaps cause a great revolution in the tea trade in a few years."—*Ibid.*

*Volcanic Eruption.*—Extract of a letter from Naples of the 2d of April:—"Vesuvius, which had for the last fortnight given indications of an approaching eruption, burst forth last evening in all its fury. During the afternoon a storm of hail and rain had detained the crowd of visiters at Resina, who would otherwise have been inevitably sacrificed, as the very ground round the crater, where hundreds had been walking only the evening before, was carried up into the air at the very first explosion. The Pope's girandola, of a thousand rockets, is a joke to it. At half past nine, (within less than three hours) the defonations ceased, and the fire gradually subsided. This morning there is not even the least smoke."

*Partiality to Protestants in France.*—The French papers complain in many instances of the system pursued in most of the departments where there is a mixture of religious denominations, that the appointments to offices are made with flagrant partiality in favor of Protestants. At Nimes the Catholics are to the Protestants in the ratio 3 to 1; in the rest of the department of Gard as 2 and a fraction to 1; yet in the admission of communes and departmental offices, the Protestant officers are 9 to 1 Catholic.—The results are frequently felt, especially by the Catholic youth in the conscriptions for the army. The *Courier du Gard*, edited by a Protestant, complains, that the distinction of Protestant and Catholic is continued, and produces bad feeling. The Catholics express a wish that the distinction should be forgotten in the bestowal of offices, and the preparation of Jury-lists, these latter being almost exclusively Protestant names. At Sommieres, near Nimes, the majority of the people are Catholics. Under Louis XVIII. and Charles X.; the offices were divided: when the mayor was a Catholic, the justice of peace was a Protestant, and *vice versa*; the other offices divided in like manner; now all are Protestants,—not a Catholic in office.

TRACTS WANTED. The subscriber, intending to pass a few weeks in Oxford County, Me., is desirous of obtaining some books and tracts for gratuitous distribution in that county. Those friends of liberal Christianity, who have books or tracts, which they are willing to give for this object, are respectfully invited to send them to the office of the Independent Messenger, on Pemberton Hill, directly opposite the head of Hanover street, previous to the 18th inst. and oblige the distrubuter,

H. B. BREWSTER.

## MARRIAGES.

In this city, at the New North Church, by Rev. Dr Parkman, Mr Francis G. Shaw, of the firm of R. G. Shaw & Co. to Miss Sarah B. Sturgis, daughter of Nath'l. R. Sturgis, Esq.

By Rev. Mr Barrett, Mr James M. Thompson to Miss Caroline Matilda, daughter of Gurdon Steele, Esq. all of this city.

By Rev. Mr Robbins, Mr Timothy House to Miss Ellen Maria, daughter of Mr John Child.

In Plymouth, Mass. Mr Ebenezer G. Parker to Miss Rebecca Morton Davis, daughter of the late Wm. Davis, Esq.

In Taunton, Rev. James Breed to Miss Mary, daughter of James Smith Esq.

In Falmouth, Rev. J. D. Lewis of North Reading, to Miss Eunice R. Jenkins, daughter of the late Weston Jenkins Esq.

## DEATHS.

In Plymouth, Jacob Covington, Esq. 44, President of the Old Colony Bank.

In Fryeburg, Me. 2d inst. Gen. James W. Ripley, formerly a member of Congress from Oxford county.

In Newport, R. I. Rev. Michael Eddy, 75, for forty six years pastor of the First Congregational Society in N.


SUPPLEMENT TO SIX MONTHS IN A CONVENT.

RUSSELL, ODIORNE & CO. are stereotying, and will soon publish a volume, corresponding in size and form to that of Six Months in a Convent, "Supplement to Six Months in a Convent," confirming the Narrative of Rebecca Theresa Reed, by Roman Catholic authors, and by the testimony of more than one hundred Witnesses, who have been personally examined or have given their statements in writing to the Committee; with further explanations by Miss Reed, of some of the facts in her "Narrative" which are denied in the Superior's "Answer;" a critical examination of the relative credibility of the "Narrative" and the "Answer," a true history of the causes that led to the Convent Riot; a vindication of our Republican and Protestant institutions against the charges of anarchy and intolerance, and an exposition of the gross deception and subversive tendency in this country, of Roman Catholic Cloister Education; by the Committee of Publication. With an Appendix of Documents, &c.

"'Tis Education forms the common mind,
Just as the twig is bent the tree's inclined."

The publication of the above work has been delayed to wait the promised "Documentary Evidence" which the Lady Superior in her answer to Miss Reed, pledged herself to produce immediately.

It is understood that the design is abandoned. Should it not have been, the Committee are desirous of meeting all the evidence that can be produced to discredit the "Narrative." They are also particularly desirous to obtain copies of the "Novices' Directory" and the general Rules of St Augustine, which were in use at the Ursuline Convent.

☞Editors who publish the above notice shall be entitled to a copy of the work. June 13.

BOWEN'S PICTURE OF BOSTON,

OR The Citizen's and Stranger's Guide, to which is prefixed the annals of Boston, embellished with engravings. Second edition, enlarged and improved. A few copies of the above valuable work for ssle by RUSSELL, ODIORNE & Co. 121, Washington street. june 13

*THE CHRISTIAN TEACHER.*

THIS day received by JAMES MUNROE & Co., The Christian Teacher, designed to uphold the Religion of the New Testament, in contradistinction to the Religion of Creeds and Parties. Issued monthly.

Contents of No. 1, for January 1835.
What is Christianity?
The spirit of Love
On the Relation of Theology to General Science and Literature
A chapter for Children—The Locusts
Providence, No. 1.—The Connection between the Providence and the Spirituality of God.
On the claims of the Poor.
A Blessing on the Old Year
On Ebenezer Elliott, the Poet of Hallamshire, and the author of the "Corn Law Rhymes."
The Christian Teacher
The Sacred Offering
The existing state of Theology
The Hewley Trust
Obituary.—Mr Joseph Mason &c. &c.

Nos. 2 and 3, for February and March, this day received at the Boston Bookstore, No. 134 Washington street. je 6

ENCYCLOPÆDIA AMERICANA.

$30 per set—13 vols.

THIS Day received a few copies Encyclopædia Americana a popular Dictionary of Arts, Sciences, Literature, History, Politics, and Biography, brought down to the present time, including a copious collection of Original Articles in American Biography on the Basis of the seventh edition of the German Conversations-Lexicon, edited by Francis Lieber, assisted by E. Wigglesworth and T. G. Bradford. For sale at the above low price by JAMES MUNROE & Co Boston Bookstore No. 134 Washington street. june 13

HOME—BY MISS SEDGEWICK. The 2d Edition, stereotype of Home, being No. 3, of Scenes and Characters, Edited by Rev. Henry Ware Jr. will be for sale next week—JAMES MUNROE & CO. Boston Bookstore No. 134 Washington street. June 13.

A CARD.

MOSES FRENCH, Jr., of the late firm of NEVERS & FRENCH, has removed from No. 65 Purchase street to Maine Wharf, formerly occupied by Deacon Daniel Colby, near the bottom of Summer street, where he will keep for sale, Wood, Bark, Hay, English and Anthracite Coals of all descriptions—and where he will be happy to supply the former customers, and all those who please to call on him.
may 9 3m.

NEW BOOKS!

MARSH, CAPEN & LYON, No. 133 Washington street, have just published, Sacred Memoirs; or Family Instruction, being a History of Scripture characters from Adam to Joseph—Price 63 cts.

Dr Epps' Phronological Essays, with Notes by Rev. John Pierpont—Price 42 cts.

Simpson on Popular Education.

Dr Caldwell on Physical Education.

Spurzheim's works complete, on Phrenology, Physiognomy, Anatomy, Insanity, Education, &c.

Combe's System of Phrenology, 1 vol. 8vo. with plates.

Combe's Elements of Phrenology, 1 vol. 12mo.

Combe's Lectures on Popular Education, 1 vol. 12mo.

Dr Andrew Combe on Mental Derangement, 1 vol. 8vo.

Dr Brigham's remarks on the Influence of Mental Cultivation and Mental Excitement upon Health.
may 9

THE FUTURE LIFE,

A SERMON Preached on Easter Sunday, 1834, in the Federal street Church, Boston, by Wm. E. Channing.

This day published by JAMES MUNROE & Co. 134 Washington street.

This Sermon is also for sale (or will be soon received) at the following places.

BALTIMORE.
Lyman Reed & Co. No. 6 South Charles street.
PHILADELPHIA.
R. H. Hobson, No. 147 Chestnut street.
NEW YORK.
C. S. Francis, No. 252 Broadway.
PROVIDENCE.
A. S. Beckwith, Westminster street.
SALEM.
Benjamin Colman, Essex street.
PORTLAND, Me.
Colman & Chisholm.
PLYMOUTH.
W. S. Bartlett.
KEENE, N. H.
George Tilden.

VALUABLE BOOKS—CHEAP.

L. C. BOWLES, 147 Washington street (opposite the Old South), offers for sale the following valuable works at the prices annexed. Persons in want have now an opportunity of being furnished at prices considerably less than they have hitherto been sold.

| | |
|---|---|
| Channing's Works, octavo | $1 12 |
| Palfrey's Sermons | 1 62 |
| Ware's Discourses | 38 |
| Beard's Family Sermons and Prayers, 1 vol. 8vo neatly bound in cloth, | 1 00 |
| Fox's Sermons, 2 vols. do. | 1 00 |
| —— Christian Morality, do. | 62 |
| Robert Robinson's Sermons, | 75 |
| Village Sermons, by the late Bernard Whitman | 50 |
| Letters to Universalists, by do. | 75 |
| Farr's Sermons | 38 |
| —— Counsels and Consolations | 25 |
| Scriptural Interpreter, 4 vols. by E. S. Gannett, | 3 00 |
| Brooks's Daily Monitor, | 1 00 |
| Christian Teacher's Manual, 6 vols. 50 cts per vol. | |
| Letters on the Logos, by Rev. C. Upham | 75 |
| H. Martineau's Essays to the Catholics, Jews, and Mohammedans, 3 vols. | 75 |
| do. Devotional Exercises, | 25 |
| Biography of Buckminster, Thacher and Abbot, with a likeness of each, bound | 33 |
| Bible Stories for Children, 12 engravings | 33 |

Also for sale as above—
Griesbach's Testament, by Professor Palfrey
Harmony of the Gospels
Ware on the Formation of the Christian Character
Abbott's Young Christian
—— Corner Stone
Parker's Sermons
Dewey's do.
Offering of Sympathy
Cheering Views of Man and Providence
Bulfinch's Contemplations of the Savior
—— Poems
Tucker's Light of Nature
Brooks's and Sewall's Family Prayers
Priestley's Views, with a Memoir by H. Ware jr.
Worcester's Last Thoughts
Works of Hannah More, &c.
Together with a variety other Books at low prices.
may 16 3tis.

EMERSON'S READING BOOKS.

*THE FIRST-CLASS READER*, a Selection for Exercises in Reading, from standard British and American Authors designed for the use of Schools in the United States. Price 50 cents.

*THE SECOND-CLASS READER*, designed for the use of the Middle Class of Schools. Price 31 cents.

*THE THIRD-CLASS READER*, designed for the Younger Classes in School. Price 20 cents.

*THE PROGRESSIVE PRIMER*, and Fourth Class Reader; introductory to the National Spelling Book and Third Class Reader. Price 10 cents.

These works, prepared by Mr B. D. Emerson, author of the "National Spelling Book," and other highly approved school books, form a series of Readers, which have been compiled chiefly in reference to the condition and present wants of the common schools of our country; the pupils of which generally are, or advantageously might be, organized into three permanent reading classes. The matter contained in each of these Readers, is happily adapted to the intellectual advancement of these pupils who may be supposed to hold a place in that class, for which it is designed: the style and sentiment contained in each Class-book, rising in proper gradation from the most juvenile of the series, to that of the most maturity.

Mr Emerson's new Reading Books are highly recommended by Mr Walker, Principal of the Philadelphia High School—by Mr Spear, Principal of the Roxbury Female High School—by Mr Eastman, Principal of the Roxbury Grammar School—by Mr Lamson, Principal of the Abbot Female Academy, Andover—by Mr Coffin, Principal of the Coffin School, Nantucket—by Mr Adams, Principal of the Lynn Academy—and by numerous other instructers in various parts of the United States, who have introduced them into their schools. Probably no new reading book in this country has so soon come into so general use. This result, however, might have been expected from the great reputation of Mr Emerson as an Instructer and an Author; from the taste and judgment evinced by the selections; and from the attractive manner in which they are published; while the price is lower than that of any school book of similar size.

These Reading Books are favorably noticed in the Annals of Education, and in various other literary journals. The editor of the Salem Observer, in an elaborate and discriminating article on reading books, says, "Mr Emerson's Reading Books, contain less of the froth of literature, less of the pedantry of learning, and more reading that is at the same time both interesting and instructive, than any other of our American Class Books." The Lowell Observer says, "We know of no books which for beauty of selection, for purity of sentiment, and for variety of expression, that will compare with them." Want of room compels us to omit numerous other favorable notices that have been expressed by the periodical press throughout the country.

School Committees, Instructers and Teachers supplied with them on favorable terms, by

RUSSELL, ODIORNE & Co.
ap 18 ep8t School Book Publishers, Boston.

EMERSON'S ARITHMETICS.

THE North American Arithmetic, by Frederick Emerson, late Principal of the Department of Arithmetic, Boylston School, Boston, is now completed. The work is in three Parts.

*PART FIRST* is a small book, designed for the use of children from five to eight years of age.

*PART SECOND* contains, within itself, a complete system of Mental and Written Arithmetic, sufficiently extensive for common schools.

*PART THIRD*, for advanced scholars, comprises a review of the elementary principles of arithmetic, with a full developement of its higher operations.

The three books are the result of five years labor; and their reputation is established by the approval of gentlemen, who do not lend their names to give countenance to indifferent warks. Among those who recommend the work are—Professor Joslin, of Unien College, Schenectady; Professor Peirce, of Harvard University, Cambridge; E. Bailey, Principal of the Young Ladies' High School, Boston; S. W. Seton, Visitor for the Public School Society, New York; W. R. Johnson, Principal of the Philadelphia High School; Professor Dean, late of Vermont University; Professor Wall, of Ohio University, and Professor Hamilton, of Nashville University.

The Masters of the Boston Public Schools, Departments of Arithmetic, make the following statement.

"We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, [Parts First, Second and Third,] is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly, we have petitioned for the adoption of the work in the Public Schools." (Signed by P. Mackintosh, Jr. and seven others.)

At a meeting of the School Committee of Boston, held Nov. 18, 1834, it was voted, unanimously, "that Emerson's North American Arithmetic be substituted for Colburn's First Lessons and Sequel."

Emerson's Arithmetics, and also Keys to the same for the use of Teachers, are published by RUSSELL, ODIORNE & Co. Boston. may 16

ACADEMICAL CLASS BOOKS.

RUSSELL, ODIORNE & CO., School Book publishers, No. 121 Washington street, late stand of Lilly, Wait & Co., are extensively engaged in the publication and sale of Academical Class Books, and School Books generally; and keep on hand large quantities of the most approved kinds now in use in New England—among which are

*READING.* Emerson's First, Second and Third Class Readers. The selections in these books were made by Mr Emerson of Boston, and Mr Frost of Philadelphia. Independently of the excellent character of the selections, the books are printed in the the most beautiful and attractive manner. They are daily comiug into extensive use in New England and the Middle States, and have just been adopted in the preparatory school of the University of Pennsylvania, and in all the public schools in Philadelphia.

*ARITHMETIC.* Emerson's First, Second and Third Parts of the North American Arithmetic, recently adopted in the public schools in Boston instead of Colburn's First Lessons and Sequel, and now too extensively known and used in all parts of the United States to require comment.

*GEOGRAPHY.* Blake's new Universal School Geography, printed in imperial octavo, so as to admit of the maps being bound up with the text.

*HISTORY.* Worcester's Epitome of History and Charts, also his large work, with the Charts bound up in the book.

*ASTRONOMY.* Wilkins's and Wilbur's Astronomy.

*DRAWING.* Fowle's Introduction to Linear Drawing; Varley's Treatise on Perspective.

*LATIN.* Giles's First Book in Latin; Gould's Latin Grammar, Ovid, Horace and Virgil; Jacob's Latin Reader, Parts 1 and 2; Anthon's Sallust; Folsom's Livy and Cicero; Leverett's Latin Tutor, Juvenal and Perseus, with English Notes; Ainsworth's Latin Dictionary; Anthon's Ainsworth's Dictionary.

*GREEK.* Fisk's Greek Grammar and Exercises; Jacob's Greek Reader; Donnegan's Greek and English Lexicon.

*FRENCH.* Surault's Robotham's French Grammar (now used in Harvard University); Surault's French Exercises; Boyer's and Nugent's French Dictionary.

School Committees and Teachers who supply their schools with books, will be supplied on the most favorable terms. They are respectfully invited to call before leaving the city.

RUSSELL, ODIORNE & Co.
apr 18 8t School Book Publishers.

COPARTNERSHIP FORMED.—We the subscribers have formed a copartnership under the firm of GOULD, WILDER & Co., as makers of *PIANO FORTES*. Being experienced in the business, we intend to make as good instruments as are made in this city, and hope to receive the patronage of the public, and respectfully invite ladies and gentlemen to call at our establishment, Boylston st., near Washington street.

S. L. GOULD,
B. G. WILDER,
L. WILKINS;
Boston, April 28, 1835. D. B. NEWHALL.

☞Tuning and repairing. Also intruments taken in exchange. may 30

BOOKS.

DADNEY'S Annotations on the New Testament—Robinson's Bible Dictionary—Abbot's Scripture Natural History—Sacred Memoirs—Allen's Questions on the New Testament—Ware's Sunday Library—Scenes and Characters, Nos. 1, 2, 3, and 4—Sephora, a Hebrew Tale—Memoirs of Hannah More—The Works of Hannah More, complete in one volume—Abbot's Young Christian—Corner Stone.

The Nature and Design of a Christian Church. By the late Rev. Joseph Lathrop, D. D., of West Springfield, Mass. Fourth Edition. With remarks on the Lord's Supper, by another hand.

Devotional Exercises, Prayers and Hymns, more particularly designed for the use of Communicants, with a short Introduction on the Origin, Nature and Obligation of the Lord's Supper

The Biography of Distinguished Reformers, and History of the Reformation in the Sixteenth Century.

Dissertations and Discourses on the Evidences and Spirit of Christianity.

For sale by S. G. SIMPKINS,
may 23 Corner of Court and Brattle sts.

MEMOIRS OF SULLINGS.

JUST Published and for Sale by JAMES LORING, No. 132 Washington street, The Memoirs and Remains of Frederick P Sullings, who died in Portsmouth, R. I. at the age of seventeen years. By Zalmon Tobey. Among the productions of this remarkable youth, contained in the above work is an Essay on the Blessedness of the Heavenly state, a new year's address delivered before the Portsmouth Literary society, at

## ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

### MOUNT AUBURN.

*Translated from a Poem by Pietro D'Alessandro, in Italian.*

Amid these branches thickly wove,
Say, gentle songstress of the grove,
Why do thy plaintive warblings flow
In such soft melody of wo?
Com'st thou a pilgrim to this shore
To seek thy faithful mate once more?
Or dost thou pour thy pensive strain
And with such melody complain
A tribute to that beauteous spot
From which thy closed wing wanders not?
That Urn! Ah, memory on it dwells,
The name and age alone it tells—
The rest is told by that fair flower,
How mutely eloquent its power!
The new-blown lily hangs it head
And droops upon the new-made bed,
Denies its perfume to the air
To shed it on the maiden there,
Who bloomed like that so pure and fair.
Of dazzling light the glorious fount
Had sunk behind the lofty mount,
Shedding its soft and golden beam
On wooded hill and winding stream.
Night o'er our world with sable wings
Her dark and humid shadow flings.
The hinges grate, the gates unclose—
That sound the weeping mourner knows;
Slow moves the hearse, this way it bends
Amid the group of sorrowing friends.
Bereaved Mother! who shall tell
The pangs that now thy bosom swell,
When thou, with fixed and tearful eyes,
Shalt turn to where thy loved one lies;
To that dear form, so sweet, so bland,
That death has touched with gentle hand!
Yet from thy sorrow there shall rise
A nobler fruit than tears or sighs.
Far from the world's tumultuous noise,
From its rude cares, its base alloys,
To this loved spot shalt thou repair,
Talk with thy heart and nature there,
Till from thy faith a hope divine
Of future joy again be thine;
Celestial thoughts shall soothe thy breast,
And thou once more with her be blest.
Then shall thy grief, thy anguish cease,
And the bright vision whisper peace:
Then wilt thou cherish plant and flower,
Not *now* to deck her nuptial bower,
Or on her vestal brow to wreathe
Garlands of flowers that seem to breathe;
But here with softened grief shalt bring
The choicest treasures of the spring,
Which, watered by thy tears, shall bloom
In sweeter fragrance round her tomb. L.

## BIOGRAPHICAL.

[From Sparks's Essays and Tracts.]

### WILLIAM PENN.

William Penn was born in London, Tower Hill, on the 14th of October, 1644. He was descended from an ancient and highly respectable family, and was the only son of Admiral Sir William Penn, who held at different times many important stations, and rendered valuable public services to the government. The son was early put to school at Chigwell, in Essex, where he was instructed in the elements of learning. According to his biographers, he received while at this school the impressions, which marked the strong peculiarities of his future life.

Anthony Wood relates, that when he was eleven years old, being in his room at Chigwell, "he was so suddenly surprised with an inward comfort, and, as he thought, an external glory in the room, that he has many times said, that from that time he had the seal of divinity and immortality, that there was also a God, and that the soul of man was capable of enjoying his divine communications." And William Penn himself afterwards stated, in the account of his travels on the continent, "that the Lord first appeared to him about his twelfth year," and that, during the three years following, "the Lord visited him, and gave him divine impressions of himself." Whatever part the imagination may have had in creating and fixing these impressions, it cannot be doubted that they exercised a strong influence in deciding the bent of his mind and character.

From Chigwell he went at the age of twelve years to a private school on Tower Hill, where with the aid of a tutor in his father's house, he was prepared for the University. At the age of fifteen he was entered at Christ's Church, Oxford, as a gentleman commoner. Among his companions and intimate friends at the University was the celebrated John Locke, for whom he ever afterwards cherished a warm attachment. In the first part of his collegiate course Penn was distinguished for his attainments and devotedness to study, as well as for the spirit and vivacity with which he entered into the amusements and exercises suited to his age. But an incident soon happened, which revived the impressions of Chigwell school, involved him in immediate difficulty, and laid the foundation of his future conspicuous career in the character of a powerful, zealous, and unwearied champion of a peculiar religious faith. A man by the name of Thomas Loe came to Oxford, and preached the doctrines of the Quakers. The mind of William Penn kindled at the discourses of this preacher; they communicated sentiments in harmony with his own, which at the same time enlisted his feelings, and gained the assent of his understanding. With a few of his fellow students, who were wrought upon in a similar manner, he established meetings, in which they had devotional exercises according to their own views, and gradually deserted the regular forms of religious service in the University. This gave offence to the heads of the colleges, and Penn and all his associates were fined for nonconformity.

Such a step, although it might comport with the majesty of law, was scarcely dictated by the counsels of prudence. It was little calculated to tame the ardent spirits of young men, who believed themselves guided by the imperious calls of duty and truth in worshipping their Creator, and whose conscience, at least to their own minds, bore witness to their sincerity. Gentleness and persuasion, properly applied, may soothe the heat of youthful enthusiasm, but force will commonly add fuel to the flames. So it proved on the present occasion. It was at this time, that king Charles the Second resolved to restore the ancient costume to the University, and he sent orders accordingly that the students should be habited in the surplice. This relic of external forms and observances is "extremely odious in the eyes of William and his associates, who held simplicity of dress, and plainness of deportment, to be among the brightest testimonies of the meekness, self-denial, and spirituality, essential to a true christian. They could not endure such a monument of human vanity perpetually before their eyes, and Penn, together with several other students, among whom was Robert Spencer afterwards Earl of Sunderland, made war on the surplice, and tore it from the shoulders of those who ventured abroad in this garb. So flagrant an outrage could not, of course, pass unnoticed, and the authors of it, with Penn among the number, were expelled from the University.

His father was much offended, that his rashness, or his imprudence, should bring upon him such a censure, and he was equally disappointed at the bias which he found his son's mind had received. He had looked forward with high expectations to the success, which he flattered himself would attend his son in the world favored by the many advantages which he was enabled to confer on him by his own high station, and his extensive connexions with the leading men in power. But when he found all these bright hopes likely to be blasted by what he deemed the perverseness or unjustifiable singularity of his son, it was a source of mortification and displeasure. He tried argument and expostulation in vain, and he ended by turning him out of doors. This effervescence of passion, however, did not continue long. The son was recalled, and the father thought to dissipate his wayward fancies by sending him abroad, where new scenes would attract his attention, and new objects press on his thoughts. But this expedient failed, for instead of finding anything to detain him in the gay and varied amusements of Paris, he sought for employments more genial with his state of mind, and his father heard of him attending the lectures and receiving the private instructions of the famous Moses Amyrault, a calvinistic professor of divinity at Saumur in France. Penn was now nineteen years old, and he read the Fathers, and applied himself to systematic theology for several months, under the direction of Amyrault.

From Saumur he pursued his travels to Italy, but had advanced no farther than Turin, when he received a letter from his father requesting his return to England, that he might take charge of the family during the absence of the Admiral, who was appointed to the command of a fleet then fitting out against the Dutch. Soon after his return he engaged in the study of the law, and was entered at Lincoln's Inn, where he remained somewhat more than a year, till the plague of 1666 compelled him to leave London.

Meantime the religious tendency of his mind was neither diverted nor weakened; the vivacity of manners, which he had acquired during his travels, wore off by degrees; he became sedate in his deportment shunned the company of the gay, and took delight chiefly in the society of sober, religious people. His father at length came back from his naval expedition, and was again chagrined to find his son leaning to his early habits, and possessing, apparently, no disposition to seek the honors, or attain the worldly distinctions, of which his connexions in life could not but give him a fair promise. One expedient only remained, and to this Admiral Penn determined to resort. He owned estates in Ireland, and was intimately acquainted with the Duke of Ormond, at that time Lord Lieutenant. Thither William was sent, first to the court of the Duke, and then to the immediate superintendence of the estates in the county of Cork. With his promptness and fidelity in the management of business, the father was entirely satisfied, but he was still grieved to learn that no change took place in the religious opinions and propensities of his son, and that neither the society of the great, nor the amusements of fashionable life, had any charms to win him from the pleasures of sober meditation, and the adherence to his peculiar views of religious faith and worship.

An incident occurred, which made the case still more aggravating. William Penn happened to be in Cork on a certain occasion, when it was announced, that Thomas Loe, the Oxford preacher, was about to hold a meeting in that city, where a small body of Quakers resided. This was a temptation not to be resisted; from the time of the disastrous events at the University, Penn had considered himself greatly indebted to this man, as the person who had awakened in him a proper sense of the spiritual nature of religion, and taught him to despise the vanities of the world, and the solemn mockery of outward forms in devotion, which makes piety a shadow, blinds the eyes of conscience, and cheats the heart of its purest joys. He listened again, with renewed satisfaction, to his favorite preacher, and the result was, that he became a regular attendant on the meetings of the Quakers, and began to be known by that appellation. At one of these meetings he and eighteen others were seized and imprisoned, under pretence that they were violating the law respecting tumultuous assemblies; nor was he released till he had written to Lord Orrery, president of the council of Munster. This letter was manly and dignified, decorous in manner and noble in sentiment, discovering at once a conscious rectitude of purpose, and a fearless freedom in claiming the right of conscience, and pleading the cause of toleration. It produced the desired effect, so far as his personal liberty was concerned, and he was immediately discharged from prison.

Intelligence of this event coming to his father, he sent for his son to return home, and again expostulated with him in an impressive and affectionate manner on the course he was pursuing. But it was too late; if a doubt had previously existed in the mind of William Penn, persecution had removed it; he had suffered in what he believed the sacred cause of conscience and truth; if his purpose had ever been wavering, it was now settled and unalterable. The Admiral made one effort more, however, which was to persuade him to remain with his hat off, while in the presence of the king, the duke of York, and himself. But this mark of outward deference his son declined, as incompatible with the simplicity of pure religion. The opinion of the early Quakers concerning the ceremony of uncovering the head as a token of respect, or of deference to a person present, is thus described by Mr Clarkson. "They took it for granted, that the use of the hat in the way described was either to show honor, respect, submission, or some similar feeling of the mind; but they contended, that, used as it then was, it was no more a criterion of these than mourning was a criterion of sorrow. The custom, therefore, in their opinion, led to repeated acts of insincerity. A show was held out of the mind's intention, where no such intention existed. Now christianity was never satisfied but with the truth. It forbade all false appearances. It allowed no action to be resorted to, that was not correspondent with the feelings of the heart. Secondly, in the case where the custom was intended to have any meaning, it was generally the sign of flattery but no man could give way to flattery without degrading himself, and at the same time unduly exalting the person whom he distinguished by it. Hence they gave to the custom the name of *hat worship*, a name which it bears among them at the present day." Such were the reasons, which convinced William Penn, that it was his duty not to accede to his father's request in the ceremony of the hat, even out of respect to the king himself. The Admiral was vexed at his persevering obstinacy in what appeared to him a thing of trifling importance as a matter of conscience, but which had become by the rules of society an innocent custom, constituting at once a test of good manners and of a regard for social order. His patience was again exhausted, his passions rose above his paternal feelings, and he compelled his son a second time to go from home under the weight of his severe displeasure.

He was now enlisted with his whole soul in the cause of the Quakers, and in the year 1668 he resolved to enter on the office of a preacher in that sect, and to devote his life to the promulgation of the tenets by which it was distinguished. No one, who has followed his progress thus far, and witnessed the inherent firmness of his mind and energy of his character, will doubt that he was true to his purpose. It was now that he entered the broad sphere of public life, and launched on the ocean of popular religious controversy, where, for upwards of forty years, he sustained himself as one of the most distinguished persons of the age in which he lived.

He had scarcely commenced his ministerial career, when he was furnished with convincing proofs, that tranquillity and personal comfort were the last things of which he could cherish any good hope in the discharge of his new duties. To be the preacher of an unpopular faith, to encounter prejudices and endeavor to eradicate errors, to expose the mischiefs of false religion, and call on men to relinquish their ancient belief and habits, was not a task calculated to secure rewards of gratitude, or to make the path of life peaceful and smooth. Hosts of adversaries came forward, but no power of opposition could daunt the spirit of William Penn. His zeal and exertions were adequate to every occasion, and by example and exhortation, by preaching and writing, he boldly confronted his enemies, and stood forth as the determined and unwearied champion of the cause he had espoused.

## MISCELLANEOUS.

### STIMULATING DRINK.

Extract from an Address by Dr Oliver, of Dartmouth College.

Every one knows the effect of taking food or of drinking a little wine in restoring the system, when exhausted by fatigue and fasting, to vigor and animation. The effect however is not exactly the same in the two cases—and the difference is, that food stimulates the brain less, and is not so speedy in its action, probably because it is not so soon absorbed; while the stimulant drink from its fluid state is almost immediately imbibed from the stomach into the system, and being carried to the brain as well as to every other part by the blood vessels, acts immediately upon this important organ, which it stimulates to increased action. Taking proper food, unless in excess, never impairs the powers of the mind; while a single glass of wine or spirits, as most people may have experienced, will frequently produce a slight confusion of head, which impairs for a time the powers of reasoning. This example suggests an important distinction between vital stimulants or those substances which possess the power of increasing the action of animal life. Some of these are *nutritive*, others are not so. The first class, comprehending all the varieties of food, not only stimulate, but also *nourish* the system, while the second merely stimulates *without nourishing*; this is the case with spirituous liquors. The first are digested before they are taken into the blood vessels. They undergo a total change in their qualities; and all their injurious or useless parts are separated from them before they are admitted into the circulating vessels, and form part of the living system. But the second or innutritive stimulants are incapable of being digested and becoming parts of the animal system. They are absorbed from the stomach into the circulation in their entire or unaltered state, and carried by the blood vessels to all parts of the body, and among others to the brain, where they produce their effects without having their injurious qualities modified or changed by previous digestion. The nutritive stimulants before they are carried to the brain, are first so changed, that on their arrival at this organ, they are already partly assimilated to the nature of its substance. That is, they are converted into blood, by digestion, which alcohol never can be, and the blood vessels which convey them can by a single exertion of their nutritive power deposit them in the brain, so as to repair the losses which the organ has sustained by its own peculiar actions. The stimulating substance, before it is applied to the part to be excited to increased action, is already converted to the nature of that part, and its action is not a foreign, but a friendly one. But the innutritive stimulants are incapable of this assimilation. They are never naturalized, but always remain aliens. Their nature is unchanged by their adoption into the system; and unable to conform to its laws, they are constantly making mischief and sowing dissensions while they remain; and if admitted in too great numbers, they are very apt to revolutionize and destroy it. That the stimulant effect of spirits upon the brain is not a friendly, but a foreign and unnatural one, is proved by the confusion of mind produced by spirituous drink: by the want of power of reasoning clearly, which is one of the immediate effects of these stimulants, by an impaired power of discerning moral distinctions, and a depraved state of moral feeling which in its extreme degree may lead to the most immoral actions;—effects which indicate not merely an increased but a *perverted* action of the brain, and which if often repeated, may at length become permanent states of feeling, and degrade the rational being into a madman or a brute. Now such effects as these are never produced by the nutritive stimulant.

### THE EMANCIPATED SLAVE.

The following anecdote was related at the meeting of the Anti-Slavery Convention in this city, last week, in reply to the assertion that the slaves would be unable to take care of themselves if set free, and therefore it would be wrong to emancipate them. The incidents occurred a few years since. A young slave in Kentucky, who was reputed to be the son of his master, was told that if he would earn $300, and pay it to him he should be free. He applied himself with great industry, and in a comparatively short time earned the money, and bought his freedom. He had during his slavery become a skilful cabinet maker; and he immediately went to Cincinnati to get work at his trade. After applying to a considerable number of cabinet makers, most of whom refused him at once, he found an Englishman who was willing to employ him, particularly after discovering that he was a very skilful and ingenious workman. But he thought it necessary to consult his journeymen on the subject, which he did, representing the case as favorably as he could, and even promised to fit him up a place to work in, separate from them. But they positively refused to have him employed, hinting that if he was, they should require the payment of their bills and leave him. They said that they would not work for a man who would employ a negro in his shop.

Driven thus from his trade, the colored man went to the landings and obtained employment in unloading boats and other heavy work; and being active and industrious, he made good wages, and was after a while able to set up for himself. He succeeded well, and is now a master undertaker in Cincinnati; and he has several times in the course of his business, given employment to some of the very journeymen who formerly refused to admit him to the shop where they worked.—*Ch. Watchman.*

The Dreams of Children.—Children dream almost from their birth: and if we may judge from what, on many occasions, they seem to endure during sleep, we must suppose that the visions which haunt their young minds are often of a very frightful kind. Children, from many causes, are more apt to have dreams of terror than adults. In the first place, they are peculiarly subject to various diseases, such as teething, convulsions, and bowel complaints, those fertile sources of mental terror in sleep; and, in the second place, their minds are exceedingly susceptible of dread in all its forms, and prone to be acted upon by it, whatever shape it assumes. Many of the dreams experienced at this early period leave an indelible impression upon the mind. They are remembered in after years with feelings of pain; and, blended with the more delightful reminiscences of childhood, demonstrate that this era, which we are apt to consider one unvaried scene of sunshine and happiness, had, as well as future life, its shadows of melancholy, and was not untinged with hues of sorrow and care. The sleep of infancy, therefore, is far from being the ideal state of felicity which is commonly supposed. It is haunted with its own terrors, even more than that of adults; and, if many of the visions which people it are equally delightful, there can be little doubt that it is also tortured by dreams of a more painful character than often fall to the share of after-life. —*Macknish's Philosophy of Sleep.*

Introduction of Frogs into Ireland.—It is not generally known that the introduction of frogs into Ireland is of comparatively recent date. In the seventeenth number of the Dublin University Magazine, there is a quotation from the writings of Donat, who was himself an Irishman, and bishop of Fesulæ, near Florence, and who, about the year 820, wrote a brief description of Ireland, in which the following passage occurs:

"Nulla venena nocent, nec serpens serpit in herba;
Nec conquesta canit garrula rana lacus."

"At this very hour," says our respected contemporary, "we have neither snakes nor venomous reptiles in this island; and we know, that, for the first time, *frog spawn* was brought from England in the year 1696 by one of the Fellows of Trinity College, Dublin, and placed in a ditch in the University park or pleasure ground, from whence these very prolific colonists sent out their croaking detachments through the adjacent country, whose progeny spread from field to field through the whole kingdom. No statue has yet been erected to the memory of the natural philosopher who enriched our island with so very valuable an importation of melodious and beautiful creatures." We may state, however, that we have learned from good authority, that a recent importation of snakes has been made, and that they are at present multiplying rapidly within a few miles of the tomb of St. Patrick.—*Dublin Med. and Chem. Journal.*


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This day published by JAMES MUNROE & CO. "The Child's Duties and Devotions, by Jonathan Farr." Boston Bookstore, 134 Washington Street.

PREFACE.

In the following pages I have endeavored to speak to children plainly, affectionately and earnestly. It has been my object to instruct their minds, to interest their feelings and impress their hearts; to make them acquainted with their condition, their obligations and duties; and to inspire them with virtuous and pious sentiments.

I have taken it for granted that children between six and twelve years old are rational and accountable beings; and that they need the influence of our holy religion. They have many temptations to resist, many trials to endure, and they have many moral and spiritual want, which nothing but the Gospel can supply.

That this little volume may aid the cause of early piety is the prayer of the author.

Harvard, April 4, 1835. May 30.

**JAY'S INQUIRY.**

An Inquiry into the Character and Tendency of the American Colonization, and American Anti-Slavery Societies, by William Jay.

"Give me the liberty to know, to utter, and to argue freely, according to my conscience, above all liberties."—*Milton.*

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**PETER PARLEY'S ARITHMETIC.**

*Peter Parley's method of teaching Arithmetic to Children.*

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This arithmetic is immediately connected with, and grows out of the amusements of the child. It is wonderful that a scheme so obviously useful, has never been before adopted in arithmetical books. It is indeed nothing more than taking the same method in a book, that a person would naturally take without it. It is following nature, and this is one step more towards delivering us from the shackles which custom has fastened upon us. The work is beautifully got up, and will be pleasing and attractive to all children at first blush. What a difference between these days and the brown paper age of Dilworth and Daboll!

*From Rev. J. L. Blake, Author of several popular School Books, Boston, Mass.*

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*From James Thacher, M. D., Author of several valuable works, Plymouth.*

Having examined 'Peter Parley's Arithmetic,' it is with much pleasure that I express my decided opinion in favor of its superior utility for the instruction of young children in the rudiments of the art. The author's simple mode of teaching by amusing examples and appropriate cuts, is admirably calculated to allure the juvenile mind to a knowledge of the subject.

*From H. Fuller, Teacher of a Select School, Plymouth.*

Having used for sometime in my school 'Parley's Arithmetic,' I feel satisfied with its adaption to the mathematical faculties of young children. Its great excellence consists in the author's simple and highly interesting method of 'telling about arithmetic'—so that the scholar is amused and instructed at the same time. It cannot fail to advance the pupil in the important art of calculation, if used as the author recommends. It should be introduced and used in all our primary schools, until a better one appears to take its place.

*From Joseph Noble and Charles Holden, of School Committee in Portland, Me.*

We have examined a small volume entitled 'Peter Parley's method of teaching arithmetic to children,' with numerous engravings, and do not hesitate to pronounce it a valuable work, and that it is as well calculated to be useful in primary schools as any now in print.

*From Charles Minot, Clerk of the General School Committee in Haverhill.*

At a meeting of the General School Committee of the town of Haverhill, November 27th, A. D. 1833.

*Voted*, That, among other books, to introduce 'Peter Parley's Arithmetic' for children, into the public schools in this town.

*From Phineas Ingalls and Horatio J. Swasey, Superintending School Committee of Standish.*

Upon examination of Peter Parley's Arithmetic, we are decidedly of opinion, that the book is a proper one to be used in our primary schools, and we shall recommend its gradual introduction into the schools in the town of Standish.

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Having examined a work, entitled 'Peter Parley's Arithmetic,' I think it the most profitable one in print, for beginners in that branch.

*From L. W. Daggett, Wareham, Mass.*

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